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LITTLE THINGS

By VIRGINIA WILSON

God, give me strength for little things,
Teach me to know
That those who stay may serve, as well
As those who go.

Grant me Thy gentleness, that no
Sharp word or deed
Shall cause one spark of wrath to flare,
One heart to bleed.

Send wisdom, that I may not sit
Dreaming too late,
But do the tasks of every day
And know them great.

And give Thy love, that all my life
May lift on wings
Of service glad. God, give me strength
For little things.

FACULTY UNFOLDMENT

By CHARLES FILLMORE

The Law

THE TWENTY-THIRD chapter of Matthew is a philippic against ecclesiastical ritualism. Jesus arraigns the scribes and the Pharisees before the bar of divine law and charges them with a long list of crimes committed in the name of religion. He makes charge after charge of delinquency in spiritual observance of the law, and warns His disciples and the multitude to beware of the works of these blind leaders of the blind. Among other accusations He says:

Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders . . . all their works they do to be seen of men . . . they . . . love the chief place at feasts, and the chief seats in the synagogues . . . and to be called of men, Rabbi. But be ye not called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, *even* he who is in heaven. Neither be ye called masters: for one is your master, *even* the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more of a son of hell than yourselves. . . .

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye

blind guides, that strain out the gnat, and swallow the camel!

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also. . . .

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.

All these "woes" are to those who are living in the letter instead of the spirit of the law. But Jesus did not condemn religion, nor religious organizations. His denunciations were aimed at those who profess to teach and to follow the law but fall short in carrying it out in their lives.

Right here, however, religious teachers should be on their guard in framing religious tenets or doctrines for the members of their organizations. Do not dogmatize in creed, or statement of Being, as a governing rule of thought and action for those who join your organization. These things are limitations, and they often prevent the free development of the soul because of foolish insistence on consistency. The creed that you write today may not fit the enlarged viewpoint of tomorrow; hence the safe and sure religious foundation for all men is that laid down by Jesus, "The Spirit of truth . . . shall guide you into all the truth." A statement setting forth the teaching of a religious institution is essential, but compelling clauses should be avoided.

The Mosaic law had been framed for the benefit of the Hebrews, but their priesthood made it a hindrance to spiritual progress. Jesus was an iconoclast, and He made it His special business to break nearly every rule of action that the priests had evolved. For example, they had thirty-

nine prohibitions in regard to the observance of the Sabbath. These were nearly all trivial, such as preparing food, riding on a beast, drawing water, carrying a burden, going on a journey; yet death was the penalty for transgression. Labor of any kind on the Sabbath was punishable by death. To roll grains of wheat in the hand was considered labor, so when the disciples of Jesus plucked the ears of grain the Pharisees said to Him, "Behold, why do they on the sabbath day that which is not lawful?" Then Jesus gave them a sermon on freedom from their narrow-minded rules governing the Sabbath day; He ended with, "The sabbath was made for man, and not man for the sabbath."

The fact is that the Sabbath as an institution was established by man. God does not rest from His works every seventh day, and there is no evidence that there has ever been a moment's cessation in the activity of the universe. Those who stickle most for Sabbath day observance are met on every hand by evidence of perpetual activity on the part of Him whom they claim to champion.

We are told that trees, flowers, planets, suns, stars, and sidereal systems are the work of God; that it is God who sustains and governs, controls and directs them. Yet trees, flowers, planets, suns, and stars are active the first day and the seventh day of the week, just the same as on other days.

It would seem proper that, if God ordained a certain day for rest and rested on that day Himself, as is claimed, He should give some evidence of it in His creations; but He has not done this, so far as anybody knows. The truth is that Divine Mind rests in a perpetual Sabbath, and that which seems to be work on its part is not work at all. When man becomes so at one with the Father mind as to feel it consciously, he also recognizes this eternal peace, in which he is not subject to

any condition of unrest whatsoever, and realizes the fact that he is "lord even of the sabbath."

Man can never exercise dominion until he knows who and what he is and, knowing, brings forth that knowledge into the external by exercising it in divine order, which is mind, idea, and manifestation. Jesus horrified the Jews by healing the sick, plucking grain, and performing other acts on the Sabbath day. To them the doing of these acts on the Sabbath day was sacrilegious. The Jews manufactured these sacred days and observances, just as our Puritan fathers made life a burden by their rigid and absurd religious laws governing the acts of the people. For centuries the Jews had been binding themselves to the wheel of religious bigotry; the Puritans accomplished a like task in a shorter time. The length of time was the only difference.

But Jesus knew all the Jews' exacting ecclesiastical rules to be man-made. "He himself knew what was in man," and He attempted to disabuse those benighted minds of their error. He tried to make them understand that the Sabbath was made for man, not man for the Sabbath. They had wound themselves up in religious ceremonies until their ecclesiastical machinery dominated their every act. Not only were they subjects of their sacred law, but they were its absolute slaves.

It was the mission of Jesus to break down this mental structure, which had been reared through ages of blind servitude to form and ritual. The Mosaic law had been so rigid that it held the Jews in its icy bonds to the exclusion of all reason and common sense. Jesus saw this, and He purposely overstepped the bounds of religious propriety in order that He might more effectively impress upon them the fact that the old Mosaic dispensation was at an end. He told them that He did not come to break the law, but to fulfill it. He was speaking of the true law of God, and

not their external rules of sacrifice, penance, Sabbath observance, and the like. He knew that those rules were of the letter—purely perfunctory; that they were in reality hindrances to expression of the inner spiritual life.

Man cannot grow into true understanding of Spirit, nor be obedient to its leading, if he is unduly hampered by external rules of action. No man-made law is strong enough, or true enough, or exact enough, to be a permanent guide for any one.

If in your path toward the light you have fixed a point of achievement the attainment of which you think will satisfy you, you have made a limitation that you may eventually have to destroy. There is no stopping place for God; there is no stopping place for man.

If the church goes back to Moses and the old dispensation, ignoring the lessons of Jesus Christ, it is no true guide for you. If you want to be His disciple, you must unite your spirit with His.

Paul, with his dominant beliefs in the efficacy of the old way, at times loaded those beliefs upon the spiritually free doctrine of Jesus, but that is no reason why you should be burdened with them. You can never be what the Father wants you to be until you recognize that you stand alone with Him as your sole and original guide, just as much alone as if you were the first, and the only, man. You can hear His word when you have erased from your mind all tradition and authority of men, and His word will never sound clear and understandable in your mind until you have done this.

This does not mean that you are to despise the scriptures of the Jews, of the Hindus, or of any other people, but that you are to take them for what they are—the records of men as to what their personal experiences have been in communing with the omnipresent God. As Jesus said to the Pharisees, "Ye search the scriptures, because

ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." From all sacred writings you can get many wonderfully helpful hints as to the work of God in the minds of men. You should treasure all the pure words of Truth that have been written by brothers in the Spirit, yet they are not final authority for you, nor should you be moved to do anything simply because it is written in the Scriptures as a law of God for the specific guidance of man.

Mortal man loves to be dominated and whipped into line by rituals and masters, but divine man, the man of God, oversteps all such childish circumscribings and goes direct to the Father for all instruction.

It is your privilege to be as free as the birds, the trees, the flowers. "They toil not, neither do they spin," but are always obedient to the divine instinct, and their every day is a Sabbath. They stand in no fear of an angry God, though they build a nest, spread a leaf, or open a petal on the first day or on the seventh day. All days are holy days to them. They live in the holy Omnipresence, always doing the will of Him who sent them. It is our duty to do likewise. That which is instinct in them is conscious, loving obedience in us. When we have resolved to be attentive to the voice of the Father and to do His will at any cost, we are freed from the bondage of all man-made laws. Our bonds—in the form of some fear of transgressing the divine law—slip away into the sea of nothingness, and we sit on the shore and praise the loving All-good that we are never more to be frightened by an accusing conscience or by the possibility of misunderstanding His law.

But we are not to quarrel with our brother over observance of the Sabbath. If he insists that the Lord should be worshiped on the seventh

day, we shall joyfully join him on that day; and if he holds that the first day is the holy day, let us again acquiesce. We do God's service in praise, song, and thanksgiving not only on the seventh day and on the first day, but also on every other day. Our souls are open to God every moment. We are ever ready to acknowledge His holy presence in our hearts; it is a perpetual Sunday with us. We are not satisfied with one day out of the seven set aside for religious observance, but, like the birds, the trees, and the flowers, we join in a glad refrain of thanksgiving in and out of season. When we work and when we sleep we are praising the holy Omnipresence that burns its lamp of love perpetually in our hearts and keeps forever the light of life before us on our way.

This is the observance of God's holy day that the divinely wise soul forever recognizes. It is not in churches, nor in temples reared by man in any form, that he finds communion with the Father. He has found the true church, the heaven within himself. There he meets the Father face to face; he does not greet Him as one removed to a distant place, to whom he communicates his wishes through some prophet or priest, but each for himself goes to the Father in closest fellowship.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This does not mean that a personal man, named Jesus of Nazareth, was sent forth as a special propitiation for the sins of the world, or that the only available route into the Father's presence lies through such a person. It simply means that God has provided a way by which all men may come into His conscious presence in their own souls. That way is through the only begotten Son of God, the Christ consciousness, which Jesus demonstrated. This consciousness is the always present

Son of the Father, dwelling as a spiritual seed in each of us and ready to germinate and grow at our will. The Son of God is in essence the life, the love, and the wisdom of the Father Himself; through us the Son is made manifest as a living individuality. He cannot be killed out entirely; He ever glows at the center of our being as the "*light* which lighteth every man, coming into the world."

To believe on the Son is to come to His terms of expression. It is the simplest thing in the world. Just believe that He is the only begotten Son of the Father. Do not believe that there are other Sons wiser than He is, and that from them you can get wisdom, guidance, and understanding, but know that He is, so far as you are concerned, the only begotten Son.

This distinction is a vital point for you to apprehend, and when you have once apprehended it your journey back to the Father's house is easy. "No one cometh unto the Father, but by me," the only Son is constantly saying in your heart, and you must not ignore His presence if you would know the sweets of the heavenly home where the love of God forever burns its incense of peace, plenty, and contentment. Let Christ be formed in you, was Paul's admonition. This is not hyperbole or an abstraction, but a statement of a definite rule of procedure, which you can discover and prove by making terms with this indwelling Son of the Father. His terms are not severe. They are simply obedience, obedience, obedience.

Jesus of Nazareth found this inner flame and let it burn all through His body. It so lighted Him up that His presence warms all sin-sick souls to this very day.

But no one lives by reflection of this light. You could not live a moment if it were not for this only begotten Son of the Father within you. So you cannot live and grow on the reflected light of

Jesus of Nazareth. The only begotten Son of God must come forth in you as it did in Jesus. Then your life will be permanent, and the discords of the flesh will drop away forever; then will your Sabbath day be revealed to you. Then will you know that every day is the Lord's day; that you are no longer servant, but master; that the arbitrary laws of mortal man no longer bind you.

There is a law of spiritual and mental growth constantly at work in the mind, a law that is raising man from sense consciousness, or Egypt, to spiritual consciousness, or Canaan. Moses means "drawn out," and represents in Scripture symbology this progressive or drawing-out process, which works from within outward. As applied to the universe, this upward trend of all things is called by material science the evolutionary law. In our spiritual interpretation we observe the working of this law in the individual, because by that method we can bring home the lesson. Through intelligent use of the hints given, we apply the lesson to ourselves with great profit.

Involution always precedes evolution. That which is involved in mind evolves through matter. Joseph down in Egypt portrays the involution of a high spiritual idea. The spiritual idea attracts other ideas like itself (Joseph's relatives), and they greatly multiply in the land of Egypt. It is estimated that the children of Israel increased from a few score to at least two millions. This increase illustrates the fact that thought grows with tremendous rapidity in consciousness when it has Truth as its nucleus.

Yet these true thoughts which have so greatly multiplied are in slavery to the Egyptians (sense nature), and a special effort has to be made to free them. We have our high ideals, but because the temporal life seems so important those ideals are made to work in the most menial ways to carry on this passing show. A time comes, however, when

we rebel at this tyranny; we rise up in so-called righteous indignation, and in violent ways we kill out the opposing sense nature, as Moses killed the Egyptian. But this is not the right way. We are not to be liberated by suppression of sense, or by violent overcoming, but by a steady step-by-step demonstration over every error. The Lord recognizes the rights of the physical man, and He hardens Pharaoh's heart that he may sustain for a season his rightful place in consciousness.

The fleeing of Moses to the wilderness represents the discipline that we must undergo when we seek the exalted One. Horeb means "solitude"; that is, we have to go into the solitude of the within and lead our flock of thoughts to the back of the wilderness, where dwells the exalted One, the I AM, whose kingdom is good judgment. There we are in training forty years; that is, until we arrive at a four-sided or balanced state of mind. Then the light of intuition or flame of holy fire burns in our hearts, yet it is not consumed—there is no loss of substance. In brain thinking there is a vibratory process that uses up nerve tissue, but in the wisdom that comes from the heart, the "bush" or tissue is not consumed. This thinking in wisdom is "holy ground," or substance in its spiritual wholeness; that is, the idea of substance in Divine Mind. When this holy ground is approached by man he must take off from his understanding all limited thoughts of the Absolute—he must put his shoes off his feet.

It is at this wisdom center within us that God proclaims Himself to be the Father of fathers, the God of Abraham, Isaac, and Jacob; thus our real Father is revealed to us as Spirit.

In our communion in the silence with the Light within us, the bondage of the higher to the lower is made clear to us, and the true way of release is indicated. We see the possibilities of man and the goodness of the Promised Land, to which we can raise every thought. But Moses was very meek—

we feel our inability, and we say, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Then we have the assurance that God's power is with us —that it is the power and the presence of God in which all our strength and all our ability lie. Jesus, the great spiritual master, said, "The Father abiding in me doeth his works."

All great structures are erected on firm foundations. Any one whom the Lord calls to a work will succeed in the end, if he lays his foundation deep and strong in spiritual understanding. This understanding is attained through meditation and study in the silence. Moses was forty years separated from the busy haunts of men, learning to know God "face to face."

In silent meditation we infuse into the inner mind realms the same energy which, used without, would make us notable in some worldly achievement. But unless we do this inner work and lay the foundation of strength and power in the subjective mind, we shall find ourselves only by great effort.

The angel of the Lord, the flame of fire, and the bush are all within the consciousness of man, becoming manifest through interior concentration. The bush is a nerve center through which the universal life energy runs like electricity over a wire, making a light but not consuming. The angel is the presiding intelligence that is always present in every life action or function.

Man is first attracted by the phenomenal side of spiritual things; then, when he gives his attention for the purpose of knowing the cause, the Lord reveals Himself. When Moses turned aside and began to investigate, he found that he was on holy ground. The forces of the Spirit at the center of man's body are so intense that the outer consciousness cannot stand the current and hold itself together; absolutely pure in essence, this inner fire must be approached by the pure spiritual thought.

Removing the sandals is symbolical of taking all material concepts from the understanding.

The Spirit of the Lord has been evolving in man's subconsciousness, incarnation after incarnation. This I AM was the moving factor in Abraham, Isaac, and Jacob—the Lord is present in all.

Egypt is strictly material consciousness. It pertains to the physical sense of life, the corporeal organism. Canaan is life and substance in a radiant state; here Spirit finds its natural expression. The thoughts that belong in the radiant body have become slaves of material sense, and the higher self, the Lord, would set them free. But to do this the higher understanding must become a part of their consciousness. All things are created by and through certain states of mind or consciousness.

The higher spiritual consciousness is infused into the mortal or personal consciousness. Personal *I* must take on supreme I AM. When this is first experienced there is a feeling of inefficiency. But the Lord's promise to be present under all circumstances is a mighty inner assurance.

Metaphysicians have learned by experience the power of words and thoughts sent forth in the name of the supreme I AM. The word of the Lord spoken by naturally weak men has produced marvelous results, because they set their minds not upon their own weak ideas of man and his abilities, but upon the mightiness of the great I AM. The Lord God, speaking through man, does the work of the Master. "I speak not from myself: but the Father abiding in me doeth his works."

Moses and Pharaoh represent two forces at work in the consciousness—especially that part of it pertaining to the body. Moses represents the evolutionary force of new ideas which have grown in the subconsciousness; these forces struggle with the old states of limitation and material ignorance, trying to rise out of their depths into a higher life expression. The rising into a higher life is symbolized by the man Moses, whose name

means "drawn out." As a child he was drawn out of the water, a negative yet universal condition in life evolution. Pharaoh represents the force that rules the body under the material regime. The Lord is the universal law, whose impulse is always upward and onward. It is found, by those who are undergoing the regenerative process which the Scriptures symbolically describe, that these two forces are constantly at work in consciousness, one holding to old ideas and striving to perpetuate them in form, and the other idealizing the new and bending every effort to break away from material bondage and rise above its limitations. Paul says, "The flesh lusteth against the Spirit, and the Spirit against the flesh." Looking at it from the personal standpoint, we are likely to cry out in this struggle, "Who shall deliver me out of the body of this death?" But as philosophers, with an understanding of the law of change, we balance ourselves between these two forces and let them work out under the equilibrium of the universal preserver of all forms, the Lord.

Here is consolation for those who chafe under the whips and cords of the regenerative law. Because of their many defeats and the snail's pace at which they progress, they think that they are off the track. However, they are not. They will attain their good if they just persevere and patiently wait upon the Lord. If the energy of Spirit were instantly poured into the body it would destroy the organism because of the impurities of the flesh, but, by and through the evolutionary adjustment of the natural man, the spirit not only preserves but raises up the substance and life of the organism. The purpose of our spiritual thoughts (the children of Israel) down in the body (Egypt) is to raise up the body—gradually to infuse into it a more enduring life and substance. At the same time our spiritual thoughts get the substance (corn) which is to sustain their existence in the world of phenomena.

When you affirm the spirituality of the body and yearn for release from its bondage, you are making demands on Pharaoh. In fear that he will all at once lose his hold on life, he hardens his heart, and sometimes the Lord, the universal law of equilibrium, hardens it for him. Then there seems a failure to attain that which you have tried to demonstrate. But a step has been taken in the evolution of the body, and you will find that you are gradually becoming stronger, both physically and spiritually.

There are climaxes in this refining trend of the consciousness, and in these we make a signal effort and realize a great uplift. "Jewels of silver, and jewels of gold" represent wisdom and love in an external sense, which are to be asked or demanded by the children of Israel. (The word "borrow" in the authorized version is an error.) The meaning is that we are to affirm that all wisdom and all love, even in their most external manifestations, are spiritual. By so affirming we put Spirit into control both within and without ourselves, and do away with the external ruling power, which is the "first-born in the land of Egypt." The first-born of every state of consciousness is the personal *I*. When the flood of light from the universal is let in through our declaration of the one wisdom and one love, this *I* of every mortal state of consciousness is slain, and there is a "great cry throughout all the land of Egypt."

We may mentally have made our truest statements and seemingly complied with all the law, yet Pharaoh does not let our people go—there is no realization of freedom in the body consciousness. Another step is necessary, which is typified in the feast of the Passover.

In every change of consciousness on the physical plane, there is a breaking down of some cells and a building up of other cells to take their place. Mentally this is denial and affirmation, and this process in the body is the result of these two move-

ments in the mind which have occurred at some previous period. We let go the animal life and take hold of the spiritual by giving up consciously to this "passing over" process, which takes place when the old cells are replaced by the new. The lamb which is killed and eaten in the night represents our giving up the animal life in the obscurity of the mortal body. The command is that the lamb shall be without spot or blemish, and be wholly eaten after being roasted with fire. This refers to the complete surrender of the human life after it has been purified by the fires of regeneration. Fire represents the positive, affirmative state of mind, as opposed to the negative or watery state. The children of Israel were commanded not to let the lamb be "sodden." "Sodden" is the Old English past participle of "seethe." We are not to allow the life in our organism to simmer and stew with the worried and negative words of mortality, but we must set it afire with stronger words of absolute Truth.

This is to show us that there must be a physical as well as a mental sacrifice, and that "the whole congregation of the children of Israel" will join in it; that is, the whole consciousness of spiritual desire will acquiesce. Many metaphysicians think that it is not necessary to change the habits of the sense man—that one has only to keep one's thoughts right and the flesh will thereby be wholly regulated. But the Scripture teaches that there must be a conscious physical change before the complete demonstration in mind and body is manifest. Thoughts work themselves out in things, and we get the full result of their work only when we follow them consciously every step of the way and help them along. Watch your thoughts as they work their way through your organism, and, if you find that some pure thought of spiritual life is striving to free the life in the appetites and passions of your physical Egypt, help it by consciously elevating that life to the open door of

your mind: this is typified by putting the blood of the lamb on the two side posts and on the lintel of the door of the house. Do not be afraid to express your inner life to the Lord, for only in perfect candor and childlike innocence can man come under the protection of the divine law.

So long as there is a hidden, secret use of God's life in our habits and ways that we are not willing that all should know, just so long will the bondage of Egypt's Pharaoh hold us in its clutches. The whole man must be pure, and his inner life must be made so open and free that he will not be afraid to blazon it upon the very doors of his house, where all who pass may read. Then the Lord will execute His judgment, and those who have purified the life of the lamb of the body will escape the messenger or thought of death.

DRILL FOR THE DEVELOPMENT OF DIVINE ORDER

By CORA G. DEDRICK

How many of you, having gone to a theater to witness some wonderful play, for a while did little but observe the working of the machinery auxiliary to the play? At the right time the curtain went up. At a glance you were able to note the harmonious arrangement of the stage. The scenery and the furnishings were a suitable background for the scene that was to be enacted. The different characters were introduced each at the right time, in just the order that would make the play most effective. All things happened at the right moment. Order and system were so apparent that you could not help noticing them.

The same law of order and system that is necessary to a play is necessary to right relations among all the peoples of the earth. Were it not for the law of divine order, confusion would be apparent everywhere. Law and order are back of all manifestation. All creation is working

through an evolutionary process under law. Especially is this true of man, in whom and through whom God carries forward the creative law.

The perfect man is created as a perfect-man idea, which is to be manifested under the law of divine order. This perfect-man pattern (Christ) is working itself out through the flesh, coming into perfect manifestation under law and order.

Man has free will, and in his ignorance he often acts in direct opposition to the divine law, but when he reaches a certain stage of understanding he strives earnestly to keep the divine law. He knows that his freedom will come by his coöperating intelligently with the law. "Ye shall know the truth, and the truth shall make you free."

In working out his problems of everyday life, man should take into consideration the relation that any problem bears, first, toward God, then toward his fellow men and himself. Next he should lay hold of the ideas that are to be worked upon by divine law. As these fundamental ideas are incorporated into consciousness they make contact with thought forces on various planes of action, and the many complex problems that arise in the course of the soul's evolution are harmonized under the higher law.

It is very clear that the safety of the people of the earth lies in the operation of the law of order upon which the universe is founded. To be happy we must coöperate with God's eternal laws and allow them to work peacefully and thoroughly in and through all that we do. Divine law is not hard and binding; it expresses itself in freedom and joy.

Our so-called laws of civilization are in a way copied after the divine law, but personality has entered in, and thoughts of ambition, selfishness, and greed are dominant; therefore man-made laws are colored with the personal ambitions of

man. To the man immersed in sense, to be overtaken by the law means to be convicted of crime and to be fined or imprisoned. One overtaken by the divine law—that is, one who has not acted in harmony with the divine law—suffers mental and physical imprisonment; he fails to grow spiritually and the reactions of the forces of life within him destroy his body. The illumined soul prays for greater strength, greater power to coöperate with the law, counting it a privilege to pay to the last farthing the penalty that has been imposed because of his transgression of the law, for by so doing he enters to a greater degree into the heavenly kingdom.

The divine law of order working in the subconsciousness unearths buried talents, reveals hidden powers, and paves the way for their expression. The divine law of order coördinates the mind powers so that new inspirations may come forth and find unhindered recognition and lodgment in the conscious mind. The divine law of order emphasizes the overcoming power of man, thereby abolishing fear and despair. Sickness and weakness are never to be recognized as having place in divine law and order. Health and freedom are always the outworkings of God's wondrous plan. In short, while man apparently is undergoing continual change, both physically and mentally, the changeless law of order is operating constantly in the spiritual depths of his being.

Our spiritual realizations blend in the subconsciousness and work to eliminate the weak and the negative; a wonderful law of order is at work there. There is a yoking and a pulling together of the spiritual powers, to the end that both soul and body may be lifted to the divine standard. "Even so must the Son of man be lifted up."

In II Peter 1:2-8 is depicted the manner in which order and law unfold spiritual qualities:

Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in *your* virtue knowledge; and in *your* knowledge self-control; and in *your* self-control patience; and in *your* patience godliness; and in *your* godliness brotherly kindness; and in *your* brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

By broadly watching the results of the operation of the universal law we perceive that the whole world is a stage and that each one has his part to play; we see that in man there is a specific spiritual faculty which, when unfolded, moves the machinery of mind, body, and affairs more perfectly, scientifically, harmoniously, and skillfully than the efficient stage manager handles a play.

In the development of the type man Jesus, James (son of Alphæus) represents law and order. His work was to coöperate with the other disciples, just as the orderly movement of a play depends on the coöperation of the players. The center of order in the body of man is located at a nerve center back of the navel. By employing prayer and meditation one may quicken the ganglionic nerve cells at the order center. It is through the navel that the unborn babe receives its substance from the mother; so it is through this order center that the soul, spiritually quickened, receives the divine manna direct from the Father-Mother God. Through our meditation and consecration the spiritual laws are unfolded to us from within. Then our realization of God as the great Father-Mother is quickened and not only do

we discern the soul experiences that have been ours in former lives, but it is revealed to us that certain unfulfilled desires have determined our present parentage. The inner realization corresponds with the outer manifestation.

Divine order radiates its mighty power into the other faculties and sets them into sustained activity, to the end that the perfect man shall be brought forth. Thus, through the operation of divine order, the greatness of the soul is demonstrated and the nature of God is revealed.

For a drill in the silence, meditate on this word, first with the attention centered just back of the heart and then back of the navel:

Divine order is active in my mind, body, and affairs, and all things are working together for my good.

Realize that the order of Divine Mind is awakened in you and that every function and organ of your being is, under a divine law, inspired with health, harmony, peace, joy, satisfaction. As you would listen to a wonderful symphony, feel the radiant glow and harmony of Spirit penetrating every part of your being.

QUESTIONS ON FACULTY UNFOLDMENT —ORDER

1. For what did Jesus denounce the scribes and Pharisees?
2. Should teachers or leaders frame rules of thought and action for their members? Why?
3. What did Jesus lay down as the only safe foundation for all religious work?
4. Why did Jesus break the Mosaic law?
5. What does the Sabbath day stand for in man's consciousness?
6. Explain why Jesus said that He came not to break the law, but to fulfill it.
7. Why must man erase from his mind all

authority and tradition of other men in order to fulfill God's will for him?

8. What place have sacred writings in man's life?

9. What is the only authority?

10. Shall we leave our fellows free to worship God as they see fit, and to what extent do we coöperate with them?

11. Where does man find real communion with the Father?

12. What part does Jesus, the "only begotten Son" of God, play in man's unfoldment?

13. What does Moses' fleeing to the wilderness represent in man's consciousness? Explain.

14. What gives our words and thoughts power to accomplish that whereto they are sent?

15. What forces do Moses and Pharaoh represent? Explain.

16. Explain the place of denial and affirmation in man's growth.

17. Where does the law of divine order come in?

18. In his everyday problems what three vital points should man consider?

19. Can one escape the divine law? Explain.

20. How does one quicken one's soul and gain sustenance from the Father-Mother God? Explain.

TRANQUILLITY

By MINNIE CALVIN HURST

I am all quiet at last who now acclaim Thee;
I am all peaceful, as green fields after rain.
I who have needed Thee,
I who have heeded Thee,
Tranquil my path is, where Thy rich Truth lies plain.
I am established in Thee,
My life refreshed in Thee;
I am all quiet at last—Thy love doth sustain!

GOD ALWAYS HELPS

By EVELYN WHITELL

These words I inwardly repeat,
If trials seem too hard to meet.
When obstacles rise in the way,
I look them in the face and say—
God always helps.

And when my path I cannot see,
And nothing is revealed to me,
I know I do not need to fear;
I stand and wait for mists to clear—
God always helps.

I speak these words midst noise and strife,
When in the rush of city life—
They lift from me the weight of care,
Like promised answer to a prayer—
God always helps.

God always helps, our way He guides,
And His dear love each day provides.
His blessings round about us flow.
O world, lift up your head, and know—
God always helps.

UP OR DOWN

By GEORGE E. CARPENTER

MANY PERSONS believe that it is easier to do wrong than to do right, and they support their belief by saying that it is easier to go down than to go up. They introduce into the question of right or wrong an irrelevant fact of physical movement and the popular thought that the habitual wrongdoer is down in the world and the habitual rightdoer is up in the world. Let us examine the truth of the statement, "It is easier to do wrong than right because it is easier to go down than up."

To begin with, let us consider the question: is there such a thing as up or down? If two aviators were to start flying upward from points diametrically opposite to each other on the earth's surface and each aviator should try to fly as high as he could, you can readily see that the higher they flew the farther apart they would be. Although both would be going up they would be going in opposite directions. To say that an object is going up or is going down is but a convenient way of indicating whether it is moving toward the earth's center or is moving away from it. Of course you know that to move toward the earth's center is the easier of the two movements because gravity, which tends to draw all objects to the center of the earth, is stronger than centrifugal force.

One either moves toward the earth's center or one moves away from it. One moves with the force of gravity or one moves against it. One complies with the law of gravity or one opposes it. Compliance is easier than opposition. Therefore to go down is easier than to go up.

What is true of the law of gravity is true of all laws. We, as Truth students, realize that everything is governed by divine law. A study of the universe indicates to the casual student and

proves to the earnest student the presence of a supreme power. This power we name the law, or God—a God who controls the stars and the planets as easily as He directs the most minute activity of which we are aware. Such a God could not countenance anything but law and order. To me it is unthinkable, not to say impossible, that anything in all creation could be left to chance. If chance had a part in the universe, chaos would result. Without God's omnipotent and omnipresent law there could not be a divine harmony. Without perfect coördination of all the forces of good, there would be no divine plan.

You may ask what this has to do with the question of right or wrong. Just this: we have seen that we do not go up or down; instead, we comply with the law of gravity or we oppose it. We have stated that everything is governed by divine law, and when we say everything we, of course, include right and wrong. When we comply with God's law we do right. When we oppose His law we do wrong. When we do wrong we move away from God in consciousness. When we do right we move toward Him in consciousness.

Instead of believing that to do wrong is easier than to do right, we should know that to do right is easier than to do wrong; it is always easier to comply with a law than to oppose it.

Suppose that I should ask you, "What time is it?" You would look at your clock or watch and, without any hesitation, tell me the right time as you see it. But suppose that you should want to give me the wrong time; what would result? Following my question you would have to decide to give me the wrong time, and then you would have to decide what time you would give me. This simply shows that it would be harder to do the wrong thing than to do the right thing, not only because doing the wrong thing would take longer, but also because it would be going contrary to your natural impulse, which would be to do right

by telling the truth. Again, you can easily go into a drug store and look around or purchase a cake of soap. But suppose that I should ask you to steal a cake of soap, could you do that as easily as you could buy it? Of course not, because shoplifting is not natural to you. You would actually have to make an extra effort to steal the soap; you would have to force yourself to do wrong; and it would be hard to do. The natural way, the easy way, is always the way that is right. To oppose the law is always harder than to comply with it. These may seem to be trivial examples, but the law works with equal certainty in both large and small affairs. Two plus two equals four and two million plus two million equals four million—the principle is the same. The power that controls the electrons and the atoms keeps the stars in their courses.

Some persons seem to do right more easily than others; some seem to accomplish more good than their fellows. This might indicate that they are favored by God, but they are not. God is no respecter of persons. He does not grant a favor to one man and withhold it from another. All creation is at man's disposal. Some avail themselves of God's bounty to a greater degree than others. When we comply with the law it helps us. When we go contrary to the law it hinders us—makes it hard for us to do wrong. God is helping us to do right. He is always trying to guide our steps along the way of Truth, the way that is easy. Falling with gravity, swimming with the current, doing right, or going through any other form of compliance with a law is the easy way—is following the line of least resistance.

If doing right seems hard, remember that it can be made a matter of habit, and habit depends on practice. A man can be so faithful in the practice of good and can become so steadfast in doing right that to do otherwise would be virtually impossible. His whole being and the omnipotent

power of good would so oppose an attempt on his part at wrongdoing that he virtually could not go contrary to divine law.

You have heard that the big fish eat the little ones and that the strong oppress the weak. Some persons say that this indicates a favoritism on the part of God—a divine injustice, but it does not. The divine law demands success, but this does not mean that one person has to succeed at the expense of another. In order to climb the ladder of success you do not have to pull another down. In its broadest meaning success is progress, and progress is always a forward movement, a continuous growth, a persistent advance toward an ideal. Our approach in consciousness to God is always in proportion to our compliance with divine law. Along the way we encounter many problems, but they are not obstacles unless we try to dodge them; in fact they are but opportunities for us to grow in strength and wisdom. The problems that we solve, the things that we overcome, are the rungs of the ladder by which we attain the spiritual heights. Those who go contrary to divine law find their path strewn with difficulties—of their own making. As their opposition persists, their hardships increase until they arrive at a point where bitter experience, and often stark adversity, forces on them the realization that they are playing a losing game. Then they turn to God. Thus they again prove that "man's extremity is God's opportunity." But having rejected God, or at least ignored Him, until all else has failed, what do they find? Coldness, reproach, punishment? No, they find a loving friend who is not only ready to help them out of their predicament but who in all their struggles was trying to teach them that His way, the way of love and meekness, was best. In the depths of darkest despair the light of Truth ever shines as a beacon to guide the wanderer back to God. God does not say that we must do right,

but He makes it hard for us to do wrong. The divine law does not coddle the weak and the failures, but it does encourage and help the righteous and the victorious. In this way God insists that we progress toward perfection. Life imposes a duty, which is that we grow in spiritual strength. This is not a question of moral right or wrong, but is the inevitable fulfillment of the divine plan —the ultimate triumph of good. The recorded history of man is but the story of the steady, persistent spread of liberty; the increasing radiance of Truth; the growing glory of God's spiritual dominion on earth.

When you do right, when you comply with divine law, you succeed in your undertakings, but when you do wrong you get into trouble. The world is not interested in your troubles; it has enough of its own. By ignoring your trouble the world leaves you to shift for yourself and puts on you the added task of your carrying your burden alone. When you do right, when you are successful, the world is with you. It acclaims success; it supports those who are doing right, and this support helps the successful to succeed. By this support in the outer realm and by the support that is given through spiritual channels within, the divine law encourages and helps those who seek to walk in the light. Those who conquer in the name of right and who overcome by the power of love share in the strength of the Lord.

"God helps those who help themselves." No matter who you are, what you are, or where you are, when you do right God is on your side. When you comply with the divine law God helps you beyond your expectation.

"The way of the transgressor is hard," but the way of the righteous is easy. Jesus said, "My yoke is easy, and my burden is light." As we move Godward along the path of Truth, we find the Christ ever at hand to lighten our burdens and to make easy our journey home to our Father.

THE KNOWER OF THE WAY

By FRANCES W. FOULKS

ON ONE NEW day of fuller growth, I stood puzzled concerning its purpose and discouraged as to finding the way. Then I remembered that within me is One that always, when I ask, become still, and earnestly listen, tells me the right path to take, the right thing to do. The Knower of the Way speaks when I turn within, and when I hear and heed, whatever I need in order to go forward to accomplishment is always given to me.

On this new day the undertaking that the Knower pointed out to me as the way of fuller growth loomed to my mortal mind like a mountain of difficulty. Reason questioned, was fearful, and sought to turn me aside. But the Knower calmly said, "Go forward," and as I stood yet undecided there came the heartening words: "Be not afraid, neither be thou dismayed, for I am with thee." Intellect sought to restrain me, to impress on me its great knowledge of the way. Appearances erected a mental barrier that seemed insuperable. Yet as I turned from them and listened, the Knower again said, "Go forward," and like an echo from the silence came: "I will not fail thee nor forsake thee." Then emotion shook me—fear and apprehension made me weak. But again the Knower said, "Go forward," and, as I listened, "Be strong and of good courage. I will strengthen thee, I will support thee with my hand."

A naked soul before a new experience, I stood on the threshold of the way, trembling, yet desiring to obey the Knower's "Go forward." Earnestly I waited on my Lord, asking for courage, for strength, and for forgetfulness of past failures, shattered ideals, and defeats. Then I took one step forward to launch out into the deep. As I took that first step I was flooded with such

courage, such strength, and such power that I was carried beyond the influence of human hesitancy into the perfect assurance of Spirit. I found my burden lifted and the path to the goal shortened and made easy.

I have found that the Knower never tells me to follow any path that is too difficult for me to walk, never gives me any task that is too hard for me to perform. Back of all divine leading stands the One who is ever willing and able to give me courage to dare and do, and who supports me always to a successful completion of the undertaking. I have found that when I utterly trust the Knower and realize that, whether here or there or elsewhere, I am so at one with Spirit that there can be no separation, then I can boldly, fearlessly, launch out into the deep. I have found that always, when I surrender to the Knower's way and will, my measure overflows with good.

I can always distinguish the voice of the Knower if I listen long enough and quietly enough for it to penetrate my mortal mind's confusion. The Knower's message is always calm and firm, yet loving and encouraging. It carries a conviction that does not come from human mind, which with its many words still leaves a doubt as to a true knowledge of the way. With my first step in following the leading of the Knower there wells up in me a courage that is equal to, that even surpasses, any need that I may find along the way. My soul becomes flooded with a light that makes it sing with gladness; my mind recognizes its true Guide and turns from doubt and questioning; and my body feels the thrill of new life and strength, rising to do its part. Thus when the Knower's way is followed, the whole man coöperates, that I may go forward boldly and courageously, to successful accomplishment.

Ability in a man is knowledge which emanates from divine light.—*Zoroaster.*

WHOSOEVER BELIEVETH

By ANGELA STEWART

ON A SUNDAY morning in August, 1908, there lay in a hospital in Germantown, Pa., a man who had just experienced a marvelous healing through the power of prayer. Attendants had just removed from his arms and legs the straps that had kept him confined to his bed, a raving maniac, the physicians having deprived him of the morphine to which he had been addicted for many years. Today, after twenty-one years, he is still alert, active, happy, and free from aches and pains. His countenance is bright, his eyes are clear, and his step is firm. He has not experienced one hint of the old trouble. He is giving help and inspiration to thousands of people by telling, almost daily, the story of his life.

In the closing days of the eighties, as a seventeen-year-old college boy, he was enjoying himself to the fullest extent of youthful abandon at the home of a wealthy young girl. There were half a dozen young persons present at the party: three young men and three young women. They were the cream of the community, for blue blood ran strong in their veins. They were surrounded by the best possible environment, by money, power, and lineage. The home of their hostess was a marvel of wealth, built at a cost of seventy thousand dollars, with a retinue of servants, horses, and carriages. They had been richly blessed. Although his companions were drinking freely, the young boy, the son of a prominent minister, had drunk no liquor, in compliance with his early training. His hostess, a boyhood sweetheart, coaxed him to take one drink, and he took it because he did not wish to spoil the party by his abstinence. That drink cost him his fortune. J. Arthur Schlichter spent the following years in mental and physical suffering, aside from finan-

cial losses, before he realized the futility of his struggle against divine order.

Of a line of musicians, orators, and composers, he held, for a time, through family connections, the prestige that he had previously enjoyed. He associated with prominent men of his day: T. DeWitt Talmadge, James Whitcomb Riley, and others. He stood on the lecture platform with James Whitcomb Riley, was in legislative work, and his mental brilliance was recognized throughout the state.

Two years later, he married one of the wealthiest girls in his native State, Pennsylvania, and they moved into a seventy-five-thousand-dollar home on the banks of the Susquehanna river. His thirst for liquor aroused, he continued to drink ravenously, although he spent much time in an effort to quench his craving.

One night, returning from a two-week debauch, he looked into his bank book and found that he had spent his last dollar. He went into the nursery, where slept his six-month-old baby boy and two-year-old girl. Bending over their beds, he kissed them good-by, left his wife, and walked out into the night. He did not see any of his family again for twenty years. Mr. Schlichter tells his story vividly.

"I was given up by my friends for dead, because, in a remnant of my former pride, I lived under an assumed name for eighteen years. I became a wanderer on the streets of New York, Philadelphia, Baltimore, and Washington. Friends passing me on the street, seeing me in ragged clothing, and hearing my plea for a few pennies, would fail to recognize the light-hearted boy of intelligence whom they had known in better days, for I bore no semblance to my former self.

"One Sunday evening I was sitting upon the curbstone of the street, a thief and a beggar. I heard the church bells ringing, and the sound took

me back in fancy to the times when I joyously answered their call. I knew that my father's bell would be ringing, calling his people to worship. I wanted to be with them, but lacked the courage to go back. Tears flowed down my cheeks. My companion turned to look at me in wonder.

" 'What's the matter?' he asked, 'Why are you crying?'

"I told him of the memories aroused by the bells. He reached inside his coat and brought out a bit of white powder, telling me to take it and I would feel better. That was my first taste of morphine, and its strange, bitter taste almost overcame me. I went to a fountain for a drink of water to rinse down the alien taste, and in a short time I felt like a new man. My worries were apparently gone, and while under the drug's influence I was supremely happy. The desire for the drug grew upon me, and to satisfy my craving I became a mendicant on the streets, accosting passers-by and begging earnestly for money. Whisky no longer sufficed. I had to have the drug. I grew to take forty grains daily. Under its influence, I was often to be found lying in the gutter of the street.

"For years the battle against morphine raged within me. Reared in the sunlight of religious instruction, my early teachings had found root and frequently rose to the surface; but I had come to the port of missing men, lost to family, forgotten by friends, and, by virtue of my constant wandering, my citizenship gone. I became increasingly miserable, an outcast, without occupation or home, going from place to place, as opportunity presented itself, in search of morphine. When not under the influence of the drug, I realized my condition and sadly recalled my former influential friends and high position.

"One cold, snowy night I was turned out of a

cheap lodging house, and my companion, who at one time had been worth a fortune, made us as comfortable as possible, protecting us against the cold by putting newspapers into our shoes and under our vests.

"Soon thereafter I collapsed in front of St. Matthews' church in Philadelphia. Sam carried me to an old theater, where we stayed until midnight. We knew of a place where we could buy ten grains of morphine for ten cents, but I had come to the crisis of my life and wanted to die. Twice I attempted suicide by drowning, but God had a place for me and my attempts were futile.

"I finally decided to go to the home of the Reverend C. A. R. Janvier, pastor of the Holland Presbyterian church, in Philadelphia. A servant opened the door. I expected no courtesy, because of my ragged appearance, but, contrary to my expectations, Mr. Janvier was called to the door, and I was made to feel genuinely welcome. He gave me thirty-five cents and directed me to the Whosoever Gospel and Rescue home, of which John R. McIntyre was at that time superintendent. However, I did not go to the mission. I remained on the streets instead.

"A few days later, having procured a dollar bill, I bought sixty grains of morphine. I spent another twenty-five cents for a bed, took the morphine, and lay down.

" 'Don't bother to call me in the morning,' I said to my friend; 'I'm taking a long sleep.'

"However, I awoke the next morning and was ready to admit that I could not die at my own bidding. I determined to get to Mr. McIntyre. In my condition it took me five hours to walk to the mission at Germantown, a distance of five miles, but I kept on and finally reached there safely. I had ten grains of the drug left. (The ten grains of morphine are in Mr. McIntyre's desk today. Money could not buy them, for they

are mute testimony of God's power to heal.) I told my story to Mr. McIntyre. When I had finished, he said:

" 'Have you any of the drug about you? Better let me have it.'

" 'Yes, I have,' I acknowledged, 'but please don't take it from me. I can't live without it.'

"To give up the drug was almost a death sentence to me, but I was obliged to relinquish all that I possessed and fight it out. Very soon I became dangerous. I was taken to the Germantown hospital, where my hands and feet were strapped down. I was a raving maniac, bleeding and almost dead. Dr. George Moffatt, one of four brothers all of whom are fine physicians, took the case.

" 'Whom have you here?' he asked of Mr. McIntyre in his cheery way.

" 'A friend of mine, doctor. Save him if you can.'

"A consultation on the case was speedily held and five physicians were called in to diagnose the case. When they had finished, they looked at one another but said nothing. They had reached the end of human understanding and ability. After a time Dr. Moffatt said:

" 'You have two hours in which to live. You had better send for your friends.'

"In a moment of clear consciousness, I realized my condition. I saw that I needed divine, not human, aid. For the first time in twenty-one years, I prayed. Not half-heartedly or skeptically, but earnestly. My words were full of faith and confidence. I remembered the words of St. John, taught to me by my father in his years of preaching: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.' As a youth I had remonstrated with him many times for his preaching on such a familiar topic.

Everybody knew that verse, I had told him. He should find something new. He had only smiled and said, 'My boy, some day you'll understand.' That day had come. I realized God's love for me and the significance of the word 'whosoever.' I prayed earnestly. God was near me and heard my prayer. Strapped to the bed, a raving maniac for want of whisky and morphine, I became quiet and fell asleep. When I awoke I was cured. All desire for drink or drug had left me. I was at peace for the first time in many years, and I have not since craved or tasted either whisky or morphine.

"Two weeks ago (twenty years after my healing) I talked with Dr. Moffatt again. I asked him how I had behaved, and, as a friend whom I might have known since boyhood, he told me. 'You fell asleep,' he said, 'and slept for fourteen hours. That was all. You awoke cured.' "

But the troubles of Mr. Schlichter were not over. Five months after his healing he became ill and suffered excruciating paroxysms. Dr. Pittsfield, of Germantown, diagnosed the case as one demanding an immediate and serious operation. Mr. Schlichter went once more to the hospital, submitted to a double operation, and a gallstone the size of a hen's egg was removed from his side. His faith carried him through, for, as the surgeons averred, only the strongest of opiates could have afforded him any relief.

When he was once more on the road to health, he was sent to the store of John Wanamaker, a personal friend of Mr. McIntyre's. There he was given new clothing: a suit, a hat, and a pair of shoes. He felt like a new person. Surrounded by friends, at peace with God, he now wished to see his parents and his own family. He returned to Philadelphia and ventured down East King street, where had stood his former home, but he could not find the old home place. He was a

stranger. No one knew him. The old place was gone. He addressed a man whom he knew to be an old resident, but who did not remember the prodigal after a lapse of many years. Mr. Schlichter was told that the family had moved to a more modest part of the city.

"As I drew near the place where I had been directed, I found the address, but the blinds were tightly drawn. I supposed that they had again moved, so I inquired of the next-door neighbor if she knew who lived there.

" 'Why, yes,' the woman informed me, 'there is a dear old lady living there, but we seldom see her. She lives quite alone, and prays constantly for a son who she thinks is lost. He was a drunkard, and she has not heard from him in years. Only this morning I heard her praying, and when I spoke to her later she said that she had asked God, if her boy was living, to send him home to her.'

"I said nothing, and she went on, 'She keeps his room ready for him and never misses a day in praying for him.'

"I went next door and knocked. A sweet-faced little woman answered the door. I will never forget the joy of that meeting. The glorious reunion is today a radiant memory. Many changes had taken place. My father had departed this life ten years before. My wife, believing me dead, had remarried. My children had grown to maturity. After my mother and I had grown more quiet, we planned what we should do.

" 'Mother,' said I, 'I am going to stay here with you for a week and love you good and hard. Then I am going out into the world and tell everybody what the power of Jesus Christ has done for me.' "

Mr. Schlichter kept his word. Today he is an evangelist, internationally known, popular as a lecturer, and in great demand for speaking at conventions of national organizations. The press

has offered him hundreds of dollars for the story of his recovery from the depths, but he has refused to commercialize the miracle of his life, and he received no financial compensation for this account of his life.

When he is not preaching, he lives at 5840 Carpenter street, Philadelphia, Pa. He weighs 235 pounds, enjoys perfect health, and goes constantly on his travels, telling the story of his life and offering to show the way to the same healing power to all who will accept it. Besides his work on the lecture platform, he is field secretary for the International Union of Gospel Missions.

As we contemplate the power of God thus manifest in the life of Mr. Schlichter, we begin to understand a little of what Tennyson meant when he said:

"More things are wrought by prayer
Than this world dreams of."

That Thou our trust in Thee repay'st a hundredfold.
Our joy is not so much in grain and fruit
As in the thought that Thou dost yield a plenteous harvest
For our every seed of faith in Thee.
The riches of this year are but the proof of countless years of bounty, joy, and peace,
That in Thy kingdom now are stored
For every need that we may know.

—*Lowell Fillmore.*

Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.—*John 16:19, 20.*

DITCHES TO DIG

By ETHELIND LORD CAMPION

ONCE UPON A TIME three kings went to war against another king. The three kings were obliged to pass through desert country —a seven-day journey—where there was no water for their warring hosts or for their cattle.

They were inclined (even as you and I) to blame God for their predicament; yet they believed that only God could help them. So they sought an intermediary, and "the hand of the Lord" came upon this one, and he reported, "Thus saith the Lord, Make this valley full of ditches: . . . ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water that ye may drink." And so it came to pass, as it came to pass for the widow who had sufficient faith and courage to provide receptacles for the oil that was not yet in evidence.

We dig a ditch, we provide a container, whenever we exercise faith, whether our faith is in good or in evil, yet we often wonder why negative results appear. We are willing to credit ourselves with a successful outcome, but when apparent failure is evidenced we immediately try to shift the responsibility. We say that some outside influence or circumstance caused the negation. We are required to dig our mental ditches in the faith that the infinite Principle, which we name God, is wholly and absolutely good, and that when we have made contact with God, His goodness will flow into the receptacles that we have provided and to the extent of their capacity.

Emerson puts it in this way: "A corresponding change in things will always attend an influx of the Spirit"; thus stating in different words the pronouncement of the Man of Nazareth, who said,

"Seek ye first his kingdom, and his righteousness; and all these things shall be added."

Substance takes form at our decree, as the ditches of old were filled with water, and as the vessels provided by the widow were filled with oil. The promise (substance itself) is sure, unfailing, everlasting, and sufficient: our ditch digging must be based on an inner conviction of this immanence and omnipotence; thus our consciousness becomes a container of as much as it can hold. Our thoughts, our words, our feelings, are open conduits that bring into visibility that inexhaustible supply which is pure goodness, a synthesis of all the various qualities that we call "good"—health, wealth, happiness, and so forth.

The purpose of the ditches? To make the hitherto waste places productive; to cause the desert areas to bloom with beauty and sing with joy—a million evidences of life and love set free to praise and glorify omnipresent life!

We all dig ditches. But with what do we expect them to be filled? I know a person who dearly loves the principle of pure goodness and manifests it in and through the avenue called health, but owing to some quirk of mentality digs no ditches for wealth. For months she kept declaring, "I'll have to make some money! I'll have to make some money!" The result was that an opportunity came to her to earn a limited amount literally in the sweat of her brow and with great travail of mind. The ditch that she had dug was filled, but filled inadequately for her needs because she sought the symbol rather than the reality that lies back of the symbol and that fills the symbol with itself.

The Master who dared to proclaim, "I am the way, and the truth, and the life," had learned the true technique of the kingdom of heaven. He had discovered within Himself the perfection that

is ever one with the Father, and He was thus able to show it forth in actual experience.

There is nothing beyond the scope of this Perfect Self; loose it from its limitations, like Lazarus from the tomb, and let it manifest in you and through you. Let the imprisoned splendor of your true self shine out till your mind is fully illumined and every ditch that you have dug in faith is filled to overflowing.

Fill the valley of depression, of loss, of lack, of desert experience through which you are traveling, with ditches—ditches of a true expectancy of God-given supply, and you shall see them filled with the eternal substance that is perfection.

Have you only a little in your house? Bless that little with understanding love. Then pour, and pour, and pour from what you have until all your empty receptacles are filled and overflowing. Use what you consciously possess, and let your increasing capacity evidence the omniactivity of supply.

If people seem unkind, read the 15th chapter of John.

If your pocketbook is empty, read the 37th Psalm.

If you have the "blues," read the 27th Psalm.

If you are discouraged about your work, read the 126th Psalm.

If you are all out of sorts, read the 12th chapter of Hebrews.

If you are losing confidence in men, read the 13th chapter of I Corinthians.

If you can't have your own way in everything, keep silent and read the 3d chapter of James. —*Selected.*

The spirit of man will be liberated indeed when he studies the law of God; so that working together with God we may do greater works than Christ Himself.—*A. Maude Royden.*

THE LOVE WAY

WHAT IS my method of helping others? That question was asked me and because it was asked me I promised a group of students that I would meet them and try to tell them.

The meeting was to be on Friday, and I was wondering what I should be able to tell them. On Wednesday I was going down town—my time was limited and I had much to do—and at the corner I just missed a car. This gave me time to go to the college for my mail. While there I was delayed a moment and missed the second car. Strange that when my time was valuable I should be missing cars!

Finally the third car came along. I got onto the third car. A student followed me in, stuck close to me, and when I sat down he sat down at my side. He had something to thank me about, and I found that I had something to explain. I found myself unconsciously explaining to him the secret of my power to help people. It came out easily and naturally and unselfconsciously. He thanked me fervently when he left.

There was a quality in his approach to me—an unselfishness and trustfulness—that unlocked the inner secret within me. He was very pure and clear. The quality of his consciousness was rare.

I went down town and, to my surprise, did all my business in a shorter time than I had expected. I had time left on my hands to do something extra that I wanted to do.

I saw then why I had missed the first and second cars and got the third. My consciousness drew that third car with its occupant to me. Here is an amplification of what I said to him:

We help more by what we are than by what we do.

Our being consists of our loving.

Show me what and how you love and I shall tell

you what you are. Love is like electricity. It presupposes a positive and a negative pole—it requires two—one to love and the other to be loved. To draw out the best love, one must want to be loved.

When one comes to me wanting to be helped, I love him. Thus I help him. If he comes wanting me to love him, I can help him still more. I do not try to convert anybody; I do not try to save any soul. I do not try to do things for any one. I merely give my love to him. That is the biggest thing that I or any one possibly can give. But I find that I cannot make my love reach him unless he wants it to, unless he is eager for it, is hungry and thirsty for it. If he comes for help and doesn't want love, I can't help him. If he asks to be saved or converted, I cannot help him if he despises me or doesn't care for my love. But if he wants my love this is the way I love him:

I love him for himself, not for what I can get out of him. I do not mix my love for him with any alloy whatever, either the desire for him to admire me, praise me, increase my wealth, or in any way benefit me whatever. If he can be made happier, my wealth will be sufficiently increased. If he can find greater reason to praise God or the power of God's love, I shall be sufficiently praised. I love him with an unmixed love. Unmixed love is a pure love. Power is in such love. Sir Galahad loved with such love, and it was said that he had the strength of ten because his heart was pure.

In my thought I take each person who gives himself and give him to the Father. I give him to the eternal plan which God has in store for him. I give him to his destiny—not to my little fancied image of his destiny. Every one who comes to me and lets me love him in such a way, I do not keep for myself—I unbind him and let him go. I give him to a larger mastership than my own personal wishes and needs. I have the

power so to give him because he gives himself to me. Loving is a giving. We cannot love another without giving ourselves to him. Our lives are made up of giving ourselves to others. One who loves me but is afraid to be possessed by me does not truly love me. For perfect love is founded on perfect trust. We sometimes repent of our gift and withdraw ourselves from the receiver and give ourselves to some one else. That is because we find that those to whom we give ourselves keep us for their own private, personal aggrandizement. It is such keeping of our friends that leads to all the jealousy, tyranny, suffering, and tragedies in our human relationships. But no one cares to withdraw himself from one who never abuses this trust, who never uses him for personal, selfish ends.

Thus, as quickly as any one gives himself to me, or gives his life to me, or seeks my love—for it is all the same thing—I give him at once to God, to the larger Self—the Self without limits, without bounds, the one great infinite One who is all in all.

One who loves in this way, who does not want to possess his loved ones for selfish purposes, finds that he does, however, possess them for larger purposes. For he who giveth shall receive, and he who loseth his life shall find it. He who loses his friends in this greater love will always keep his friends. For he who finds that he is possessed by a love that is limitless and boundless does not ever want to cease to be possessed by that love. Such a love he finds sets him free, such a love removes all limitations to his growth and enables him to grow to meet any need. For such love is not our own little loving, but the Holy Spirit loving through us.

Now listen to a great and eternal truth—a truth which will abide as long as the earth will last, and which will stand throughout eternity

as one of the doors through which we may enter the kingdom of heaven:

Every one wants deep down in his soul to be possessed by a great, towering, unselfish, unself-seeking, colossal love. This is the chief end and aim of his whole journey through life. To find such a love is to find the very kingdom itself, for it ushers one into the kingdom of heaven right on earth, here and now. To rest in and abide in such a love is to rest in and abide in the Father—for God is love.

For just one moment of such a love one would give all the rest of one's life. That is why Orpheus looked back at Eurydice; that is the theme of Browning's "Last Ride Together." To have just one moment of such a love a man would give up his very hope of eternity. Why? Because such love is eternal life.

Every one craves freedom. Every one craves enlargement. At heart we want to be free from the things that would keep us small, and we want the opportunity to become colossal. We want free lives and large lives. This love gives both of these, because it gives you to the Father, to Truth, to love, to life, to your destiny, to your perfect life plan. If you want to save a soul, do not try to make him good—try to make him happy. By setting him free and by making him large, you make him happy. First of all, give forth an unselfish colossal wish for his perfect happiness, regardless of what comes in return to you. Such a wish gives him to the kingdom.

But the one who comes for help must want your love. That is why Christ said, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He was thinking of the colossal, unselfish love that He was ready to give when He cried: "Come unto me, all ye that labor and are heavy laden,

and I will give you rest." For I am meek and lowly in heart—and my unselfseeking love will bring rest unto your souls. The power of God lies in the quality of that kind of love.

There is as much difference between the self-seeking love and the self-giving love as there is between a bucket full of water standing stagnant by the sink and one striking against the mill wheel. One is the same old gallon of water in the same bucket. The other that we see hitting the wheel is every instant renewed, is every second of time a new gallon. One has no power, the other has infinite, unmeasured, endless power—power that will last as long as the stream lasts, as long as the mountain from which it comes lasts, as long as vapor continues to be drawn up and comes down in the form of rain.

Christ looked upon the young man and He loved him.

Christ looked upon the multitude and had compassion upon them.

Christ wept and those about Him said, "Behold how he loved him!" . . .

To help a man love him unselfishly.

To save a man love him unseekingly.

To keep a friend forever give him to the Father.—*Glenn Clark, The Nazarene.*

CHILDREN SUSCEPTIBLE TO MUSIC

The art of music is divine and effective. It is the food of the spirit and the soul. The spirit of man is exhilarated through the notes and charms of music. Especially it has a wonderful sway and effect over the hearts of children. For their souls are pure; as their hearts are very pure, the music will display in their hearts great effect. —*Star of the West.*

For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee. —*Isaiah.*

THE KEY TO PARADISE

By JESSIE CAMERON BROWN

"ATOM IS KEY to Paradise," ran a newspaper heading, reporting a paper read by Dr. Carl Frederich Schlissel before the American Association for the Advancement of Science. The subhead was, "Liberated and Controlled, It Would Perform World's Work."

Is the atom the key to paradise? Right thinking, thinking the thoughts of God after Him, will in time show us how to use to full advantage the wonderful powers stored within the atom; but knowing how to harness the atom will not bring lasting happiness to any one. It is only the right use of God's gifts that brings happiness. Electricity is a wonderful gift from God, and when rightly used it has made life easier for millions; but has electricity made any one's life a paradise? No. What does constitute happiness? Is it not harmony? And what is harmony? Is it not living in tune with the Infinite?

Let us take for granted that the learned scientist is right; suppose that the atom, if liberated and controlled, would perform all the world's work; would that affect the world's thinking? It would give man more time to think, but it would not, of itself, affect the nature of his thinking. But the earnestness and zeal of those who seek to liberate and control the atom will affect the thought of the race. Such consecration to an ideal and such patience and study and research cannot pass unnoticed; they stimulate others to devotion. "All things work together for good."

If you your lips would keep from slips
Five things observe with care;
To whom you speak, of whom you speak,
And how, and when, and where.

—*Selected.*

+ THE HOME +

ESTABLISHING SPIRITUAL IDENTITY

By EDITH KINLEY

KNOWLEDGE is a building process. Knowledge of any subject does not come into our minds full-fledged, but grows by our adding new ideas to the ideas that are already established in us.

A child's conscious knowledge of God should begin as soon as he is known to understand anything of the relationship existing between himself and those about him.

The first thing that an infant seems to understand is his relationship to his mother. Of course he previously is conscious of hunger and light and dark and other appeals to the five senses, but his consciousness of his mother soon reaches the status of practical understanding. We see the first expression of this understanding in the child's desire for a doll. One of his first voluntary actions is to gather some soft object into his arms and pat it or cuddle it in a very good imitation of the way that his mother cuddles him.

This knowledge of his mother's love or his mother's care is an excellent foundation on which to begin building a knowledge of God. Very soon, when he is taken out of his home to walk, he observes other babies and other mothers.

Gradually he learns of the watchful, protective nature of his father, and he begins to identify families. Here we have a basis for an understanding of God, the great Father of all families, whom we never see but whose love we see and feel all about us. Our heavenly Father, whom we never see, yet who watches over us carefully, may

be compared to the father who is gone from home all day, away from sight, yet leaves many evidences of his love and watchful care.

The roof over our heads, for instance, proves Daddy's love as the warm sun up in the heavens proves God's love. The food that we eat proves Daddy's thoughtfulness and care, and God was caring for all His children when He put the food in the world for daddies to find. Daddy shows his tenderness by the gay new swing that he makes for us, and God shows tenderness for His great family by the bright flowers that He makes to grow by the garden wall and the great trees that He makes to wave above our heads.

This, you may say, is teaching of God as a personal being, but remember that this is not the end but the beginning of the child's spiritual unfoldment and that he is yet too young to be interested in anything that he does not understand to have direct relation to himself. The feeling of a personal nearness and dearness to God need not be sacrificed in order to gain the broader, more scientific understanding of God as Spirit or as first creative cause.

The mental image of the earthly father is the foundation on which we may build more abstract or more general thoughts about God.

This mental imagery is the most effective method of building up an understanding of any abstract or intangible idea, or connecting it to what is already known and understood of material expression.

Jesus Christ recognized the value of mental images as a basis of comparison or as a means of expressing spiritual truths in terms of materiality, and His parables are excellent models for the mother to use in helping her child to understand the unseen realities of the universe and to connect them with the visible or the understood.

After the child has been taught to know God as his heavenly Father by building up knowledge of Him on the mental image of his earthly father, he may begin to vision himself as the perfect child of God. When he is about two years old, we begin to teach him his name and quite often his age. At this age comes the beginning of individual expression. When he begins to develop a mind and will of his own, he needs to know something about himself. This is the ideal time to establish the idea of himself as a spiritual being.

Instead of telling him that he is Bobbie Smith, with accent on Smith, tell him that he is Bobbie, the child of God. He is really God's little boy and God had looked all around and then chosen the most suitable home in all the world for His little boy to grow in—the home of the Smiths. And so Bobbie, the child of God, is called Bobbie Smith.

Too often Bobbie is unduly impressed with the name Smith. Perhaps he is told how many other Bobbie Smiths there have been before him and what great things are expected of the name.

The family limitations or characteristics are all too often stamped upon the child by some outer influence before the real individual has had a chance to express.

The moment he begins to express as an individual we begin to think of him in terms of materiality. We hasten his knowledge of material things and his hold on the spiritual realm begins to weaken, mainly from his inability to connect or harmonize the two expressions.

However, Bobbie, knowing himself to be the child of God, need sacrifice none of his knowledge of practical things, and he has a foundation on which to build a true sense of relationship to his family, to his friends, and to the world. In learning of family relationship he must learn that his heavenly Father sent him to live with the

Smith family because his heavenly Father knew that that was just where he would grow and develop best.

The heavenly Father trusted Mr. and Mrs. Smith to know and to do what was best for Bobbie until Bobbie was old enough to care for himself. He must mind Mother Smith, not because she is his mother or because she is bigger than he is, but because the heavenly Father expected him to do so or He would not have entrusted him to the care of Mrs. Smith. Since Mrs. Smith is responsible to God, the heavenly Father, for Bobbie's training and because she loves him very much, she has a right to insist on obedience and on conduct that is becoming or worthy of a child of God.

Of course, the mother will use simpler language, and a favorable time to make this clear to the child. She can hardly set him up in a chair and explain it all to him in one sitting and expect to get results, but gradually, daily, he should grow in the consciousness and grace of God, having held before him constantly the picture of what a perfect child of God should be. Just as in olden days the children of royal blood were trained to royalty, so every child should be trained to express in himself the divinity of a child of God.

Would this make him egotistical or overbearing to other children? Quite the reverse. He is representing his heavenly Father, and he treats every one as God would have every one treated. Besides, as he becomes conscious of his relationship to other children he learns that they too are children of God, and that God has placed them in the homes and with the parents that they most need for their unfoldment.

Already we are beginning gently to impart to the child the information that the very life and nature of God are given to him and that, as he

grows in strength and understanding, more and more of the God life will show in him; that God needs him in His happy world; that he is very important and necessary to complete God's perfect plan.

Object lessons and illustrations can take the place of mental images whenever possible and are always helpful in teaching relationships. A picture puzzle, for instance, with one tiny piece broken or soiled, may serve to illustrate the child's relationship to the world. The picture, of course, is not complete unless each piece is perfect and whole. The responsibility of feeding a pet or watering a plant for Mother may illustrate Mother's responsibility to God for the care of a little child.

But, most important of all, the child should be treated as a child of God. We cannot tell him that he is a child of God, then impulsively slap his hands or scream at him. If we have the realization of his sonship, and of our own, deeply embedded in mind, we will thoughtfully and respectfully attempt the necessary corrections in his character in as dignified and loving a manner as possible.

FOR THE HOME

The peace of God dwells as a holy presence in this house.

The health of God dwells as a cleansing presence in this house.

The substance of God dwells as a prospering presence in this house.

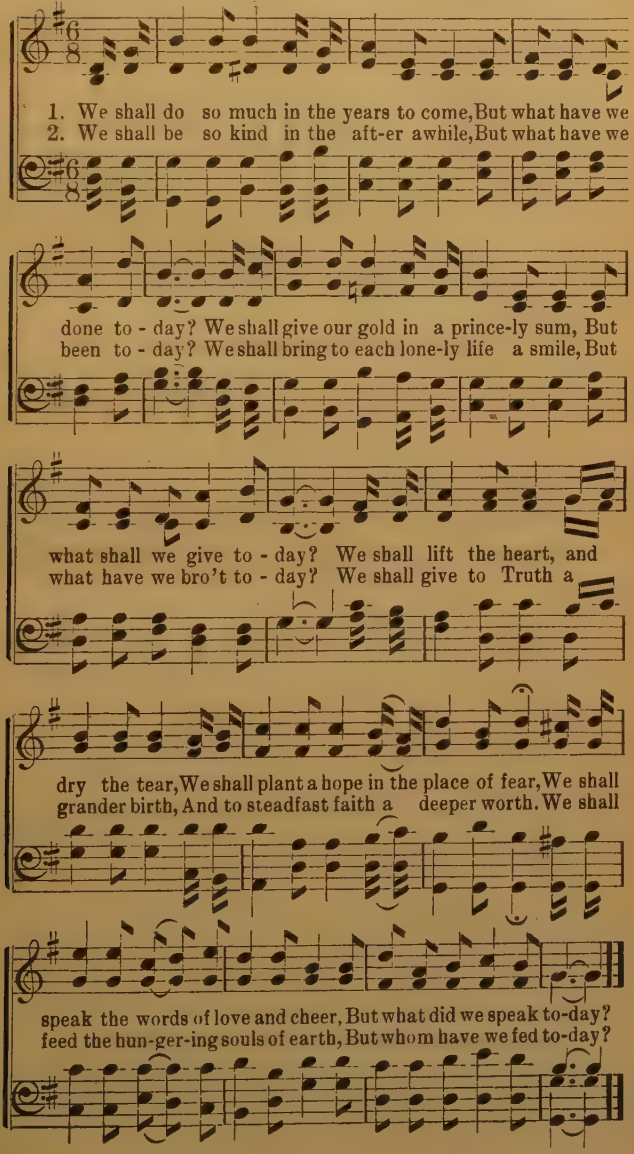
The love of God dwells as an omnipresence of good in this house.

All who abide here feel the presence and power of God in this house.

All who enter here are baptized by the Spirit of God. They are healed and blessed and prospered.—*Selected.*

WHAT ABOUT TODAY

Words Selected MARGARET RIGBY


1. We shall do so much in the years to come, But what have we
2. We shall be so kind in the aft-er awhile, But what have we
done to - day? We shall give our gold in a prince-ly sum, But
been to - day? We shall bring to each lone-ly life a smile, But
what shall we give to - day? We shall lift the heart, and
what have we bro't to - day? We shall give to Truth a
dry the tear, We shall plant a hope in the place of fear, We shall
grander birth, And to steadfast faith a deeper worth. We shall
speak the words of love and cheer, But what did we speak to-day?
feed the hun-ger-ing souls of earth, But whom have we fed to-day?

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think that we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 5, FEBRUARY 2, 1930.

Unity Subject—*Sincerity a Prerequisite to Spiritual Attainment.*

International Subject—*Putting God's Kingdom First.*—Matt. 6:5-13, 19-21, 31-33.

In connection with this lesson, all of the 6th chapter of Matthew may be studied.

5. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

7. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done, as in heaven, so on earth.

11. Give us this day our daily bread.

12. And forgive us our debts, as we also have forgiven our debtors.

13. And bring us not into temptation, but deliver us from the evil *one.*

19. Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

21. For where thy treasure is, there will thy heart be also.

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.*—Matt. 6:33.

SILENT PRAYER—*In singleness of purpose I seek to find and to do the right thing in every situation in my life, and I lift up my vision steadily to the high Principle that is my one God.*

The subject of prayer is of vital importance to the Christian overcomer; yet prayer is a subject that has been greatly misunderstood and misapplied by the majority of people throughout the ages. When man prays as he should, he will get what he prays for; his prayer will heal sickness, sorrow, lack, and inharmony of every kind. He will become a perfect instrument for the transmission of divine power.

Jesus said: "When ye pray, ye shall not be as the hypocrites." "Hypocrite," in classical Greek, means an actor in a theater. So the word came to mean any one who pretended to be one thing while in reality he was something different.

Pretenders alone failed to call forth the sympathy and compassion of Jesus. He saw that sincerity of purpose, singleness of mind and heart, are absolute prerequisites to entry into the kingdom. "Except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Peace of mind, clearness of vision, sureness of intuition, and soundly balanced judgment come only to those whose minds and hearts are single in the desire to do right, who are willing to see right done regardless of its immediate consequences to themselves. The scribes and Pharisees—the conventional ideas which the world seeks to impose upon all who live according to its standards—are far from right. They are founded not on Truth, but on the accepted and crystallized ideas of the natural man. Their only weight comes from the great mass of persons who lend credit to the natural man's ideas.

The Tempter in the wilderness holds out the promise of rulership over all the kingdoms of the earth: "For it hath been delivered unto me; and to whomsoever I will I give it." The Christ consciousness, in its undiminished power, alone is sufficient to change this dominion of the natural man, so that "the kingdom of the world is become *the kingdom* of our Lord, and of his Christ." The entire man becomes transformed by devotedly seeking the higher life of Spirit, through singleness of aim in following the inner urge to Godlikeness.

The kingdom of heaven is the realm of spiritual reality. Through developing the Christ consciousness, "the kings of the earth bring their glory into it." The dominant traits in man's mind are transformed into their spiritual prototypes, and their power becomes transcendent. Greed, transformed by Spirit, retains its acquisitive quality and becomes zeal for Truth. "Blessed are they that hunger and thirst after righteous-

ness." This is the true hunger, the true thirst, which cannot be indulged in to satiety. Only that in man which aspires to the things of Spirit, which loses sight of self, brings true satisfaction.

Lust, when touched by the fire of Spirit, loses its subjective, selfish aspect, and becomes the selfless desire in the heart of man to do good to his fellows. Selfish desire is transmuted by the irresistible solvent of Spirit into objective or divine love.

Ignorance, bathed in the light of Divine Mind, becomes luminous with understanding, as physical light suddenly permeates and fills a room previously dark. When the light is turned on, where is the darkness? It is the same room as before, but it has been transfigured. Likewise, when the selfish motive is removed, where are the greed and the lust? This mortal puts on immortality, this corruptible puts on the incorruptible.

"And chiefly Thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for Thou knowest; . . .
What in me is dark
Illumine, what is low raise and support."

It is in prayer that the natural man first gives way completely. Jesus saw that man, even in his worship of God, is bound by tradition and custom, by man-made ideas. He taught His disciples the greatest prayer that has ever been uttered—the greatest because the simplest. First, acknowledgment of Spirit as the true, the only, reality; recognition of the higher realm of mind and soul as constantly operative in life; the upward, unselfish outlook. *Thy* name, *Thy* kingdom, *Thy* will. These come first, are all-important. Afterward, *our* daily bread, forgiveness of *our* debts, sustaining strength in *our* temptation, deliverance of *ourselves* from evil. Then, again, *thy* kingdom, *thy* power, *thy* glory. Man's daily needs, placed between two absolute acknowledgments of spiritual immanence and spiritual power, must of necessity

be met and permeated by that immanence and that power, until man transcends all needs and becomes aware of his true nature—Spirit.

QUESTIONS

1. Why is the right understanding of prayer important?
2. What is the first essential in true prayer?
3. What are the scribes and Pharisees of the mind?
4. Explain the statement, "Blessed are they that hunger and thirst after righteousness."
5. What is necessary before man can attain this infinite satisfaction?

LESSON 6, FEBRUARY 9, 1930.

Unity Subject—*The Sure Working of the Law.*

International Subject—*Warnings and Promises*

(Temperance Lesson).—Matt. 7:12, 15-27.

In this connection you may study also Matthew 7:1-29.

12. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

15. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22. Many will say to me in that day, Lord, Lord,

did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

GOLDEN TEXT—*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*—Matt. 7:19.

SILENT PRAYER—*I put out of mind every untrue, negative thought, I empty my heart of material desires, that I may clear the way for the good and the true to increase in me.*

The Golden Rule is a practical statement of the law of cause and effect. Through its use man may determine the degree of fulfillment of his own desires. By its observance he may live a happy, successful life and be a useful member of society.

The natural man gauges his conduct toward others by the attitude and conduct of others toward himself. This is putting the cart before the horse, or, in modern phrase, trying to start the engine without throwing in the switch. If he wishes good in his life, man must make a place for it; he must open his mental door and clear out of his mind all adverse thought, and then harmonize his actions with constructive thought. If he would be at peace with himself, if he would live the victorious life, he must control and direct his

desires by the same rule of action—the law of cause and effect.

Desire is the motive force in man. When directed by the I AM, desire carries man into the open current of success, where he is borne upon the flood tide of peace and happiness. When undirected by the I AM, desire loses none of its force through lack of its being controlled, but, as the cause that brings all things into man's life, it continues unabated until it wrecks the natural man through uncontrolled, or misdirected, power. Herein lies the key to an understanding of the temperance question.

Solomon, in true wisdom, stated the problem tersely in this way:

"Keep thy heart with all diligence;
For out of it are the issues of life."

The desire for stimulants is a false prophet. It promises the glow of well-being, the renewal of energy, the sharpening of perception; but these effects are very short-lived. Inwardly it is a ravening wolf; its ultimate results are negative and destructive. Continued use of stimulants brings the fixed habit of intemperance, the fruits of which are well known. The most superficial observer knows the signs of the drunkard. The fruit of intemperance is one of the surest crops in the world, for neither the vagaries of climate nor any other outer conditions prevent or interfere with its harvest.

The sole governing power over intemperance comes from within man. It is the application by his "I AM" will of the Golden Rule to his own desires. Calling upon the I AM in vague misunderstanding and in futile desire to escape the shackles of habit frees no man. He must will the I AM into active service. If he would have his desire purify and uplift him, he must first uplift and purify his desire.

To the man of confirmed intemperance, this sounds impossible. He may strive and struggle in

the personal to overcome weakness in himself. But the I AM knows nothing of the struggle, and his overcoming is not accomplished. "I never knew you: depart from me, ye that work iniquity." The struggle and strain of the personal man to attain an overcoming works evil in the weakening of his faith, in the loosening of his grasp upon the power of the I AM.

The will to work can be set into action by God alone. The I AM, Jehovah God, can do all things. All things are possible to man when he wills toward good and turns all his faculties Godward. Desire then changes its direction in his mind and heart, his emotions and appetites are uplifted and cleansed, and he builds his life upon the solid rock of unvarying Law. First "that which is natural; then that which is spiritual." Finally, through putting his will to work for the good of his higher self, through consciously directing his desire according to the will of the I AM, the spiritual becomes natural to him.

When this point is reached in man's development, he no longer fears the enticements of sense. The floods and torrents of negative thought, of uncontrolled desire, in the world may beat around him without stirring in him a quiver of responsive weakness. His self-control is founded upon the solid rock of the I AM willed into action. He feels within himself

" . . . something of a faith,
Some reverence for the laws ourselves have made."

His hunger and thirst for the right are satisfied in ever increasing measure as he consciously lifts his thought to the right and willingly yields himself to the directive power of the I AM.

"Then springs the crowning race of humankind.
May these things be!"

QUESTIONS

1. Should we keep the Golden Rule for the benefit of others only?

2. Why is it of the utmost importance to man to control and direct his desires?

3. What power establishes temperance in the individual?

4. What faculty brings the I AM into contact with desire?

LESSON 7, FEBRUARY 16, 1930.

Unity Subject—*Forgiveness and Health.*

International Subject—*Jesus Healing and Helping.*—Matt. 9:1-13.

In connection with this lesson, Matt. 8:1—9:34 may be studied also.

1. And he entered into a boat, and crossed over, and came into his own city.

2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

3. And behold, certain of the scribes said within themselves, This man blasphemeth.

4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5. For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

6. But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto

his disciples, Why eateth your Teacher with the publicans and sinners?

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

GOLDEN TEXT—*Himself took our infirmities, and bare our diseases.*—Matt. 8:17.

SILENT PRAYER—*My life is one with the infinite life of Spirit, and I am "every whit whole."*

Jesus taught that it was the prerogative of the Son of man to forgive sin. But the scribes thought it blasphemy for man to claim to do what they construed to be the exclusive privilege of God. So those who today read only the letter of life, and have no understanding of mental action and the metaphysical character of the soul, reason from the standpoint of the scribes—to them it is sacrilegious for man to claim to be able to forgive sin.

But a little sound reasoning shows that the Son of man, which is man in the consciousness of I AM power, does forgive sin daily. Peloubet says, "There are in the Bible nine terms for *sin*—debts, missing the mark, lawlessness, disobedience, transgression, fault [moral aberration], defeat, impiousness, and disharmony or discord. For all these kinds of sin we need forgiveness. And there are as many words for *forgiveness* as for *sin*—forgive, remit, send away, cover up, blot out, destroy, wash away, cleanse, make them as if they had never been."

When man through sound reason perceives that God does not sin, nor suffer for sin, he soon locates the sinner in himself and also the one who suffers from sin. Then shall not the sinner right his own wrong? Certainly, when he understands

his relation to God and the power of his word to extricate his mind from its delusions.

We often speak of sinning against God, as if God were the injured one. In Truth there is no such thing as sinning against God. This would imply that we could break up the foundations of Being itself. Man departs from the standard that is fundamental in Being and gets the result in the defeat that follows; so he sins against himself. When he, or another man who is careful to conform to the divine standard, again restores the currents of mental harmony, the discordant effect disappears and the sin is forgiven. When the mother finds discord among her children, and in the quiet strength of her own spiritual poise speaks the word of peace, she is forgiving sin just as effectually in her sphere of action as Jesus did when He said to the violent winds, "Peace, be still."

When the querulous faultfinder resolves to mend his ways and praise the good in everybody and everything, he is forgiving sin. When the material-minded man turns to spiritual thoughts and themes, he is forgiving the sin of disobedience. It is the Spirit of truth in us all that is moving to these divine ends, and when man through its inspiration finds out the law of God and conforms to it, then harmony reigns in his mind and body—his sins are forgiven.

In the lesson today Jesus perceived that the scribes were saying to themselves, "This man blasphemeth," so He said to them, "Which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?" That is, it is easy enough for man to say, "Son, . . . thy sins are forgiven," but what proof is there that forgiveness has been accomplished? Then Jesus shows that forgiveness of sin is followed by a release from those conditions which the sin has brought about: He says to the sick of the palsy, "Arise, and take up thy bed, and go unto thy house." From this we learn

that we should not only forgive the sin mentally but also speak a word of freedom to the condition which has been fixed in the body as the result of that sin.

QUESTIONS

1. How can man forgive sin?
2. What is the proof that sin has been forgiven?
3. What is the effect upon man's body of complete forgiveness?
4. When the I AM takes conscious control, what happens to the infirmities and diseases to which man in his sense state is subject?

LESSON 8, FEBRUARY 23, 1930.

Unity Subject—*Organizing the Powers of Man's Being.*

International Subject—*The Twelve Sent Forth.* —Matt. 9:35—10:8; 10:40-42.

In this connection Matt. 9:35—11:1 may be studied as well.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;

3. Philip, and Bartholomew; Thomas, and

Matthew the publican; James the *son* of Alphæus, and Thaddæus;

4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.

5. These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

GOLDEN TEXT—*The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.*—Matt. 9:37, 38.

SILENT PRAYER—*All the powers of my being are open and receptive to Truth.*

We get most good out of Scripture study when we apply the lesson directly to ourselves. The life of Jesus is the life of every man written large. When we read the incidents of His life we profit in the largest degree if we interpret them as the possibilities within us. What He did we can do, if we think and act from the same standpoint that He did.

At this point man cavils, and depreciates his own capacity. Having thought and acted from the plane of sense, and gotten the limited results which that plane yields, he does not take into consideration the fact that he has access to other and

higher fields of thought and action. There is a spiritual man, a mental man, and a physical man; yet "these three are one." It is one *I* functioning on several planes of action. It is not claimed that the man who has centered his *I* upon the body can bring forth the literary gems of Shakespeare. His ideas do not run in that channel. So the one who has not risen higher than the intellect cannot bring forth the fruits of that more interior plane of action, the spiritual. Yet these can all be compassed by the most commonplace man. It is not a question of accomplishment in one short life, or ten thousand lives—time, place, and the various changes incident to human birth are ignored by one who sees the unity of spiritual forces. All the factors entering into man's being are visible to such a one, and he says, "Ye shall do these things and greater."

Thus man, to know himself, must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the I AM. This is represented in today's lesson by Jesus' going about through all the cities and villages teaching, preaching, and healing. This represents the I AM in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony. The people (thoughts) were "scattered, as sheep not having a shepherd." The I AM must have agents to instruct the great flood of thoughts that surge about the consciousness, that is, the faculties of the mind must be educated in spiritual ways and their right relation established, so that it will not be necessary for one's special attention to be directed at the will or the judgment in order to have them function spiritually. They must be educated, and then they will do the master's will obediently, whether he is consciously present or not.

This brings us to the calling of the twelve disciples, and the giving to them of "authority over

unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." These twelve powers of the mind, to be educated and established with authority to cast out all discordant thoughts, are: Simon, who is called Peter (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (understanding), Matthew (will), James, son of Alphæus (order), Thaddæus (renunciation or elimination), Simon, the Canaanite (zeal), Judas Iscariot (appropriation or life conserver).

Their specific work is in your own consciousness; it is the educating of your own *Is-rael* thoughts. The error or *unreal* thoughts are to be utterly cast out. The I AM roams the universe and can teach and heal wherever it wishes, but the disciples, or faculties, are not expected to act outside the individual consciousness.

"Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans." If in healing another you lose vitality, you are letting your Andrew faculty (strength) go into a "way of the Gentiles." This is magnetic healing, which is forbidden by the Christ. But you are authorized to *speak the word of strength* to that faculty in another, because it is a true statement, and the law will be fulfilled in divine order.

QUESTIONS

1. How can man know himself?
2. What are the agents that the I AM uses to instruct the consciousness? Name them.
3. What is their specific work in your own consciousness?
4. What is the meaning of verse 5 of our lesson?
5. Explain verses 7 and 8.

Blessed are your eyes, for they see.—*Matt. 13:16.*

SILENT UNITY

The Light dwelling within illumines me.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Our temporary needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down,* shaken together, running over."

When writing to us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

February 20 to March 19

At 9 p. m., each day, will you join in the affirming of this truth?

It is the Father's good pleasure to give me His kingdom of vigorous life, strength, and health.

In Luke 13:18, 19 Jesus said, "Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof."

Jesus said, "The seed is the word." The grain of mustard seed is a word or thought of truth dropped out of the kingdom of the heavens into the garden of one's own mind. It grows in one's mind and garden by one's cultivating it, affirming it, and loving it until it becomes a great tree of strength and health.

The tree of life (nerves) becomes so strong that it attracts spiritual ideas (birds) out of the very ether, and health becomes an established reality.

PROSPERITY THOUGHT

February 20 to March 19

At 12 noon, each day, will you join in the affirming of this truth?

It is the Father's good pleasure to give me His kingdom of Spirit, in which I am conscious of unlimited supply.

In Luke 12:32 Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

To those familiar with the interpenetrating Spirit mind this promise is pregnant with possibilities. The presence of this finer-substance kingdom is revealed to those who have the faith to seek it. We are not aware of this omnipresent substance because we lack the point of contact, which is affirmative faith. You must believe that there is a spiritual substance of life, and practice seeing it with your mind, before you can become conscious of it.

"Your Father knoweth that ye have need of these things. Yet seek ye his kingdom, and these things shall be added unto you."

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Dear Silent Unity Friends: Your first lesson for mothers came a few weeks ago. It has helped me much already. I had some difficulty; in fact, the doctor a week ago found poisons in my system that he said might cost my life and most probably my infant's. He sent for me to appear at the hospital at once. Needless to say I was very upset at first and I went to the hospital. The doctor was very grave when explaining my difficulty and then finally went into his laboratory to make another analysis. In a short time he came back with his eyes shining and said, "I don't understand it, Mrs. P——, but oh, it's gone, everything is clear!"

And so you see how I am blessed already.—*Mrs. M. P., Seattle, Wash.*

Dear Friends in Silent Unity: About a month ago I wrote to you asking your coöperation in prayer to help me overcome a very trying physical condition. You sent me a statement and a letter, which also contained some very good statements. I studied them all earnestly and faithfully, I even fitted the statements to the tune of a familiar song so as to be able to sing them into my consciousness, no matter what I might be doing. It worked. I am now well and happy,

and I have learned something very valuable. It seems that what I needed most was to realize that my peace, health, and prosperity are entirely in my own hands. It is "up to me" to determine the kind of conditions that I wish to obtain in my life, and, having discovered this, I am very carefully guarding my thoughts. Nothing spectacular has come about, but in the exact proportion that I have changed my attitude toward life, conditions have gradually adjusted themselves to fit my new expectations. I consider this a wonderful and complete answer to prayer.—*M. R. M., Havana, Cuba.*

Dear Silent Unity: I wish to thank you for your helpful message of September 20, and also for the little leaflet on overcoming the medicine habit.

About a week after having written to you the severe pain left my head, and I have not taken drugs of any kind since then. I cannot tell you how thankful I am to be relieved of such terrific pain. Your kind and loving work has meant much to me and to my family.

As I am now entirely healed, you need not continue to pray for me, but I will always pray with you.—*L. M. T., Oakland, Calif.*

Society of Silent Unity: I wrote to you asking for help for R—— H——, who had a double mastoid and was threatened with spinal meningitis, a condition which terminated in a very dangerous blood infection. Her recovery was a miracle. She came through without an operation, although she was prepared for the operating room three different times; each time something caused the doctors to postpone the operation.

She is home again. Her hearing is normal, and she is regaining her weight. People who know her marvel at her recovery and that she looks so well after such an experience. She gladly acknowledges that prayer saved her. We are grateful to you for the loving help that you gave.—*A. M. L., San Rafael, Calif.*

FILLED WITH PLENTY

Society of Silent Unity: Some months back I felt that I wanted to go into business for myself, but I first needed to make a proper settlement with my employer, who seemed to be holding back certain com-

missions and bonuses due me. I lacked the courage properly to present my case to my employer and I was afraid to open my own architectural office without some assured work as a starter; also, I didn't feel it ethical to go out and seek a commission until I had severed business relations with my employer. You sent me the statement: *Divine Love opens the way for my success. Infinite wisdom guides me in all that I think and do. My mind is filled with thoughts of plenty, and prosperity is manifest in all of my affairs.* I made use of this not less than twice a day and asked God to bless my employer and to prosper him. Miss Shanklin sent my wife and me a copy of her book, "What are You?"—and another friend gave us a copy of "Be Ye Prospered." *Daily Word* was a constant help, and some very dear friends in Kansas City were helping us also.

About two months ago a friend who lives more than sixty miles from us came to see me and to tell me about some friends of his here in the city who wished to build a home. He arranged for me to meet them and I was given the work, though several architects and builders were already working for the job and offering virtually free plans. About a week later a second friend phoned me one evening about an apartment house job, and said that the party who contemplated building wished to see me. I pleased him with sketches and I expect to be asked to start working drawings in the near future. About three weeks later another friend phoned me about a bank job. He said that the owner wanted to see me the next morning. Within five days I was employed as architect. It was now apparent that I should open my own offices. I talked it over with my employer, explained the situation to him, and was enabled to leave by giving a week's notice. The inclosed check for $46.50 is your "share" of the settlement with my employer.

I am certain that the prayers of Silent Unity and of my Kansas City friends, *Daily Word, Weekly Unity*, the reading and study of the books I mentioned, and our own prayers and faith have made this possible. —*W. P. L., San Diego, Calif.*

HE SHALL HAVE ABUNDANCE

Prosperity Bank Department: I wrote to you the

first part of August about my husband's position and about our selling our home. Our prayers have been answered. My husband has started work with a big company that he wanted to get in with, and our home has been leased at a good rental to lovely people with little children who can enjoy our beautiful garden. We praise God for our blessings.—*Mrs. E. B. G., San Francisco, Calif.*

Prosperity Bank Department: Before I learned about Truth my husband failed in business and we owed almost every merchant in town. Since I received the little bank I have made more than three hundred dollars, and this is my first real venture in business. In just a little while we shall be free from debt.—*Mrs. B. L. R., Robersonville, N. C.*

Prosperity Bank Department: God bless every Unity worker. My blessings have been so many and so wonderful since I started practicing the prosperity bank drill that it seems like a dream. We have a new home, a new car, and a greatly increased monthly income. But the best blessing of all is our increased understanding of Truth.—*Mrs. J. B., Long Beach, Calif.*

Prosperity Bank Department: My first prosperity that came as a result of the prosperity bank drill seemed to consist in ideas and in small demonstrations over my disposition and my health. While I was using my second bank, my finances began to pick up, and we demonstrated over an undesirable position. We then changed our position and our location to one that is in every way desirable, and we are so happy and so contented that we hardly recognize ourselves. Since sending for the third bank we have acquired a new car and my husband has demonstrated over a very painful attack of sciatica. This was done through the help of Silent Unity. Best of all, though, is the wonderful prosperity consciousness that we have gained. We seem to know that we do not need to worry about finances.—*Mrs. C. H. R., Ft. Collins, Colo.*

SEARCH THE SCRIPTURES

Correspondence School Department: I am inclosing answers to Lesson 3. This lesson has been a great

help to me in the study of the Bible and in many other ways. I am truly thankful to you for the privilege of taking these lessons. By the application of Truth as you teach it, my life is gradually becoming more harmonious. My affairs are quietly being adjusted. One man who for years had been quite antagonistic toward me has come to feel rather kindly toward me. For this I am more than thankful, and I bless him and thank God every time that I think of him. Changes are being made that make things much pleasanter for us all. And within my own heart is a peace that "passeth all understanding." For all this I give my heartfelt thanks to God. May God bless you.—*Mrs. J. B. S., Walla Walla, Wash.*

Correspondence School Department: I am pleased to send in my lesson on prosperity. It has been of deep interest and of great value to me. Many times I have been able to see how the knowledge of these truths changes one's whole outlook and practice. In your letter you inquired if I was putting these truths into practice. I can honestly say that I am trying to do so. This lesson comes to me after some years of fear of want and of grieving because I had to give to others all that I earned. I now feel that great light has come to me and that these conditions both for me and for my seeming dependents have changed.

I am now looking forward to my next lesson. I am inclosing a love offering of $2. May God bless and prosper Unity and each and every Unity worker. —*P. H. P.*

WHAT HATH GOD WROUGHT?

Station WOQ: Enjoyed your program last night. Your station came in as loud and clear as local stations.—*H. E. C., Cleveland, Ohio.*

Station WOQ: We enjoyed very much the playlet last night over the radio. It came in very clear. We shall be listening in often.—*Mrs. C. A. C., Port Arthur, Texas.*

Radio Station WOQ: I enjoy your "God's Half Hour" programs very much and feel that I could not get through some days without them. The musical part of the program is very nice, but I wish that you

would give all of the time to the talks. Most radio programs are music, stock reports, or recipes, and from Unity alone do we get the words of love that help us so much from day to day.—*Mrs. L. G. T., St. Joseph, Mo.*

MY HELP COMETH FROM JEHOVAH

West Philadelphia, Pa.—Weekly Unity is more interesting every week. I just have to sit down and read it as soon as it comes.—*Mrs. R. S. D.*

Unity School of Christianity: I felt today that I must write to you and tell you of a little experience that I had here at the office. Last week my mother received a May, 1929, marked copy of *Unity* magazine. This morning I asked if I might take it to the office to be read in the spare moments that I might have. One of the girls noticed the book and asked if she might glance through it. I was very eager to hear what she would say about it, because I knew that it was new to her. After she had read for a while she said: "My, how interesting! I'd like to get this magazine. How much is it, and where can I get a copy?" Of course I told her. The other three girls in the department wanted to read it too, so they all had a turn and thought it very interesting and practical. I told them all to read "The Purpose of Unity" in the back of the magazine before reading anything else.—*S. L., Rockford, Ill.*

FOR BY THY WORDS

Unity Good Words Club: Before I went out on my last confinement case, a neighbor of my patient advised me that she did not think that I ever would get paid for my work because these persons were so very poor. At the first instant I felt a little misgiving, then I felt that I was being tested, and that this was a chance to use good words to overcome a negative situation. After making a silent affirmation that all would be well, I told this neighbor that I was not worrying about that part of it. When the call came, I immediately went. I ignored the signs of poverty around me, became absorbed in my patient and in her children, and served them all as though they had been the wealthiest persons in the land. It seemed that

her husband had been laid off. The day after I went there, he was given work again, and he is still working. Her father came and assisted her financially. During my short stay there, the whole family became interested in Unity, and I became most interested in them—especially in the dear little mother who had learned to be so unselfish and so patient. Needless to say, there was enough to meet every necessary bill when the case was over.—*Mrs. A. T., Whitewood, S. Dak.*

LOVE ONE ANOTHER

Society of Silent Unity: You may discontinue prayers that I overcome the discord about which I wrote to you last week. All seems ironed out, and I feel sure that it will continue so. I am always happy when I know that you are working for me. You strengthen my faith.—*M. L. P., Eufaula, Okla.*

Society of Silent Unity: A few weeks ago I wrote to you asking prayers. I did not get the roomers about which I wrote to you, but I can see now how much better off I am not to have gotten them.

My family and I are happier, and we are doing better financially than ever before.—*B. E., Duncan, Ariz.*

Society of Silent Unity: Your letter received this morning in answer to my request sent to you. Our prayers have been answered. The very person who my husband feared was doing him an injury called over the telephone for an interview with him, and all things have been settled in harmony and love.—*J. L. R., McPherson, Kans.*

HE IS MY REFUGE

Society of Silent Unity: I wrote some time ago and asked you to pray for me, as my husband was in bad health, my son was away, and I was about to lose my school, which was the means of support for my family. I could not see how I was going to send my two daughters back to college. Also, we wanted to sell some property in order that we might meet our debts.

I thank God, dear Unity, that my husband has been restored to health, that I have heard from my son,

who is well and doing fine, and that my daughters are back in college. I have my school all straightened out and am at work every day.—*Mrs. E. W. W., Memphis, Tenn.*

UNTO US A CHILD

Montgomery, Ala.—Words seem inadequate to tell of the help that I have received through the study of *Weekly Unity, Unity Daily Word,* and the book, "Miscellaneous Writings." They seem to be written to help me at this particular time. For instance, this morning I read Gardner Hunting's article, "The Way It Works." Had he been sitting beside me knowing all of the circumstances of my life today he could not have talked more directly to me. God bless you. —*R. B. N.*

Society of Silent Unity: My request was for prayers for my son particularly, but the greatest good that I have received is in my own health, which was very poor. My son also is gradually coming to a sane view of life. I wish that I could talk to you and tell you how Unity helps me. It helps me most in the poise and the calmness that it gives me. It is free from fanaticism and emotionalism.—*M. H. W., Templeton, Calif.*

FATHER, I THANK THEE

Unity School of Christianity: Inclosed you will find a check for $1.50 to renew my subscription to *Unity.* I do not want to be without this magazine, for it has been a wonderful help to me. It has been four years since a friend gave me the first copy that I had ever seen. I liked it very much from the first, and as I read it each month I find that I understand things more clearly and that I am able to get more out of life.—*H. M., Armington, Ill.*

Selma, Ala.—I want you to know that the story of Caroline Napier which recently appeared in *Unity* has given me some ideas that will be wonderfully helpful to me, and I wish to thank you for them. The chief thing for which I have to thank you is the idea that I must pay for the good things that I have received, and that, since I cannot now pay for them in money, I must give of my time and of myself to settle the accounts.—*E. N. P.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

What attitude should one take toward contagious diseases?—*Extract from a letter received by Silent Unity.*

There is a name to which your soul always answers when God calls, a name by which spirit meets and blends with Spirit. It is the name of the indwelling Christ, "I AM." This name stands for wholeness in every sense, and in this consciousness of oneness with God there can be no sick thoughts, no susceptibility to disease. Abiding in this spiritual union with God, the Father of life, you are not only immune to disease, but you are a health battery that radiates healing life to your community. Learn to answer to the name "I AM." Learn to know the Source of life within you and to be free from every fear.

Fear thoughts working in the minds of men create fearsome and sometimes fearful conditions. Their fruit appears in the race consciousness as various discomforts and diseases that man names measles, infantile paralysis, tuberculosis; their names are legion. Disease germs created and named by the intellect of man bear within themselves sufficient intelligence to answer to the name given to them, and to come when they are called. Hence, when a community becomes panic-stricken and calls the name of influenza over and over, influenza answers and vigorously manifests there. Unwisely man speaks the names of many diseases into the receptive minds of little children, teaching them to expect and fear contagion; he even has germ laden serums introduced into their systems. This is where the work of the Truth student is of greatest value. At all times, day after day, it is the privilege and purpose of those awakened to

Truth to speak silently, and aloud if practicable, the words of peace, purity, love, and health. Health is more contagious than disease, and abides in the homes and communities where it is invited. Just as disease thrives best in confused and disorderly places, so health is found in wholesome, clean, and orderly minds and environments. Truth does not make one careless and disorderly. Truth stands for that which is Godlike. Your keeping your life and your home filled with life, love, joy, peace, and purity means that your life shall inevitably be blessed with wholeness, health, and happiness, for these are of God.

Therefore we say to you, use your mind, heart, and lips for the furtherance of life and wholeness and you need have no fear of contagion. Disease cannot be transferred to you then. There will be no room for disease in your consciousness.

Each day we bless you and all the earth with the thought of perfect God life, wholeness and wholesomeness, and we know that in the heart of man a new ideal is being discerned, the ideal of pure thinking, pure living, undefiled and deathless bodies.

I have been reading Judge Lindsay's article on 'Companionate Marriage,' and I should like to know how Unity looks at it.—*Extract from a letter received by Silent Unity.*

We look at it merely as indicative of the restlessness of the world, wherein old standards are being broken up preparatory to something higher.

Things that have been secretively discussed and conditions that have been secretly lived are being brought into the light of day for observation and adjustment. The changing standards of the world must yield to spiritual standards, and certain destructive elements enter into the preparatory work. The building of new structures often requires the pulling down of old ones.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

WHY EDWIN PHELPS TITHES

For evidence as to the value of tithing, a person should go to those who not only preach tithing but practice it. Edwin Phelps, secretary of the Baptist Young People's Union, does both. This is his reason for tithing:

My religion presumes that I profess a wholehearted allegiance to Christ and His teachings, and a willingness to consecrate self and substance in kingdom service. . . .

To be unready or unwilling to give fully of myself and my substance in kingdom service discounts my sincerity.

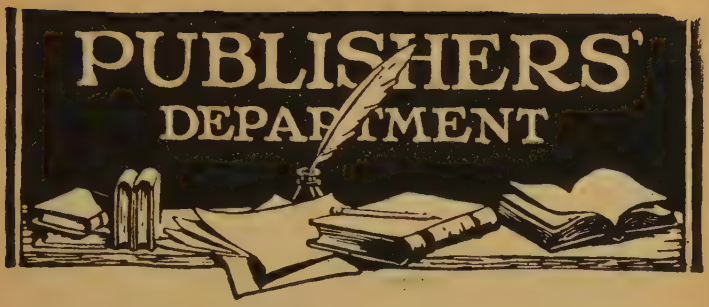
I desire to be one hundred per cent in both.

The teachings of the Scriptures and the experiences of religious leaders convince me that the greatest test of the realness of that desire would be definitely to proportion my gifts of substance to my possession thereof. To make the test supreme for me, I determined to make that proportion a tithe—one tenth of my income.

So much for Mr. Phelps' determination. The following is his conclusion as to the value of tithing, after he had tried it:

My subsequent spiritual growth, my ability to live on the remaining nine tenths of my income, and the increase in my material possessions have been ample proof that, in seeking first the kingdom of God and His righteousness, all other necessary things would be added unto me, and that it is better to lay up store in heaven, where neither moth nor rust consumes, and thieves do not break in and steal, than it is to lay up treasure on earth, where its preservation is so uncertain.

I heartily recommend tithing as a most worthwhile experience, within reach of all who are concerned about a richness of life rather than a life of riches.



The March issue of *Unity* magazine will present "From Within," the first of a series of articles by Alberta Flanders, in which the character of "Joan" plays the leading part. These articles will be published every other month, and they will show how true happiness comes from within oneself and does not depend on environment and outer conditions. The March number is a good one with which to begin a subscription, for yourself or for a friend.

Have you a business, a position, or a profession? It matters not. You will have problems, and you will need expert advice. There is but one unfailing source of wisdom—God. Take Him into partnership with you, and let Him direct your affairs. *The Spiritual Law in Business* will show you how to avail yourself of His guidance. The price of this booklet is 25 cents.

Watch for the February issue of *Youth* magazine. It contains another delightful "Treasure Map" story by Beatrice Pearl, called "The Prisoner of Kingdom Come." In this story a little lame boy, who believes that he will be healed when he gets to heaven, finds that the kingdom of heaven is right here on earth, and that God heals now. Readers of *Youth* who have enjoyed other stories by this author will find this one equally interesting. Another important feature of the February issue is an article on television.

Are you a home maker? Do you earnestly seek wisdom in directing the affairs of your home and children? If so, you will want a copy of *Truth in the Home,* by Alice L. Ruth. This book handles in an understanding way the situations that arise in every home, and it is written in such an interesting way that every member of the family will enjoy it. Bound in heavy grade paper, the price is 75 cents.

"A Valentine for Rosalie," by Zelia M. Walters, will appear in the February issue of *Wee Wisdom* magazine. Every child will enjoy this delightful story of a boy who unselfishly put aside his own plans for those of others, and in the end had his wishes more than gratified. There will also be a story called "Arian's Mirror," and the first installment of the "Fuzzy Fur Series," which recounts the adventures of a bear. Make some little friend happy with a *Wee Wisdom* subscription.

"Remember" is a familiar word to every one. We hear it every day, at home and at the office. And now comes Unity's newest book, and the title is *Remember*. It was written by Lowell Fillmore, and we believe that you will like both the contents and the title. Order your copy now. Price, in cloth binding, $1.

"Stand Firm" is the title of an article featured in the February number of *Unity Daily Word*. If you are inclined to be adversely influenced by people and things of the external world, you will profit by reading "Stand Firm." The other articles, poems, and lessons are up to the usual *Unity Daily Word* standard. Sample copies sent free on request.

The great Steinmetz said that the greatest discoveries of the future will be made in the realm of prayer. In the seventh chapter of *Christian Healing*, Charles Fillmore explains the laws governing prayer. Perhaps you have wondered many times why your prayers were not answered. This book will help you to discover the cause. The price is $1.

Christian Business is growing, friends. There are now four additional pages to this magazine. Some of the new features are the monthly cartoon, occasional illustrations for articles, new study outlines for business clubs, and the monthly calendar. We invite you to become a subscriber to this magazine, and to share it with your friends.

Have you ever wished for the story of the Master's life and ministry in one unbroken account, instead of having to refer to Matthew for one event, Luke for another, and so on? The *Journey of Jesus*, by Ellen Conger Goodyear, has been compiled from the four Gospels, and you will find it a pleasure and a help as a reference book. Price, cloth-bound, $2; in paper cover, $1.

Jennie H. Croft wrote *Methods of Meditation* to help you find your way into the presence of God. The four lessons contained in this little booklet take you step by step from relaxation to a realization of your oneness with God. They teach you how to train yourself to enter into the silence. The price of the booklet is 35 cents.

Sometimes we turn from jazz and popular songs to find peace and joy in sacred music. Unity offers you four delightful songs in this connection: *Perfect Peace, Hope and Faith, Waters of Shiloh,* and *Well of Living Water.* These are priced at 25 cents each.

We know that Jesus, during His public ministry, spent hours every day alone with God. Within the stillness of His own soul He discovered His sonship to God. We too have access to this indwelling Presence. Read H. Emilie Cady's booklet, *Finding The Christ in Ourselves,* and let it help you to manifest perfect life, health, and strength. The price of the booklet is 25 cents.

If you wish extra copies of *Unity, Unity Daily Word, Christian Business, Youth,* or *Wee Wisdom* you may purchase them from your nearest news dealer.

Weekly Unity is the only one of the six Unity periodicals that cannot be purchased on the news stands of your city. Keep this in mind so that you will not be disappointed. When you find something especially good in *Weekly Unity,* something that you want to share with your friends, order extra copies from Unity, 917 Tracy, Kansas City, Mo., or from your local Unity center. Single copies of *Weekly Unity* are 5 cents each.

UNITY PERIODICALS

Read, Study, and Apply Unity Teachings, To Live Happily

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Christian Business—Puts Truth into business
Unity—Devoted to Christian healing
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk
Single copies, monthly periodicals, 15 cents; *Weekly Unity,* 5 cents
Yearly subscriptions, $1.50.

We wish to announce that there will be no Unity calendar for 1930.

Ralph E. Boileau, field director and Unity lecturer, is now conducting a series of lectures in Florida. His itinerary is as follows: Jacksonville, January 12 to January 26; St. Petersburg, February 2 to February 16; Miami, February 23 to March 9.

Unity Inn serves well-balanced meals without meat.

Recently the Federal Radio Commission assigned to WOQ, Unity's radio broadcasting station, a frequency of 1300 kilocycles (230.6 meters) with power of 1,000 watts. WOQ is on the air the following hours (Central standard time):

DAILY	SUNDAY
8:00 a. m.— 8:30 a. m.	10:00 a. m.—10:30 a. m.
11:00 a. m.—11:30 a. m.	11:00 a. m.—12:30 p. m.
2:00 p. m.— 3:00 p. m.	6:00 p. m.— 7:00 p. m.
6:00 p. m.— 7:00 p. m. Monday, Wednesday, Friday	8:00 p. m.— 9:00 p. m.
	OR
8:30 p. m.— 9:30 p. m. Monday	9:00 p. m.—10:00 p. m.
9:00 p. m.—10:00 p. m. Tuesday, Wednesday, Friday	(Subject to change without notice)
10:00 p. m.—11:00 p. m. Saturday	

U N I T Y

March Unity Magazine

presents

"Into the Light"

This is the true story of a woman who discovered Truth and put it to work in her own life and the lives of her dear ones. She demonstrated in a marvelous way over illnesses, accidents, poor eyesight, and seeming lack, and proved that nothing is too difficult to accomplish when one consciously cooperates with God, the one Presence and the one Power. This story will be given in three installments.

The March issue is a good one with which to begin a subscription for yourself or for a friend.

A Real Unity Library

The following books carry out the idea of Unity in every detail, being of the same quality, the same binding, the same type, and the same price. While each presents a different phase of Truth, as a whole they embody the teaching of Unity, and they will prove a valuable addition to your library. They are:

Lessons in Truth	*Heal Thyself*
Christian Healing	*What Are You?*
Miscellaneous Writings	*The Sunlit Way*
Be Ye Prospered	*Remember*

The wide popularity of these books has caused them to be placed on sale at bookstands throughout the country. The price of each, cloth-bound, is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

You Can Never Tell

The following message from a reader of *Weekly Unity* speaks for itself.

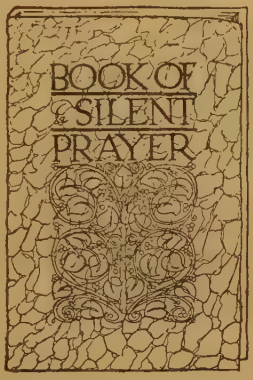
> "It seems impossible to frame words that will fully express just how much comfort *Weekly Unity* is bringing to me.
>
> "I feel perfectly sure that God directed the thoughts of a friend to send me this wonderful message of His divine love at a time in my life that I needed Him most.
>
> "*Weekly Unity* has been the means of restoring peace and faith to my troubled soul. May I be the means of sending this message on to some one else."

How happy must be that friend who provided *Weekly Unity* for one in distress. You can never tell how much good will come from your sending the message of Truth to another, and abundant joy will be your reward.

Do you know some one who needs encouragement, who has not yet learned to contact God's infinite love and unfailing bounty? For that one a subscription to *Weekly Unity* would open up new avenues of strength and help. The price of a year's subscription is $1.50.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Book of Silent Prayer



Contents

Unity's Statement of Faith
Article on prayer
Prayers for every occasion
Table blessings and others
Inspirational poems
Discussion of the 91st Psalm

This booklet was compiled by the Unity editors, and is now being reprinted. Price, 50 cents.

LESSONS IN TRUTH

Do you read for entertainment, or for improvement of your mind? A book that will both interest and instruct you is *Lessons in Truth,* by H. Emilie Cady.

This book throws light on the Bible, and helps you to understand the laws of life by which Jesus lived and served. A cozy home and a worthwhile book make the winter evenings a delight. Let us send you a copy of *Lessons in Truth.* Cloth-bound, price $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Begin Early

Teach your child the wonderful lessons found in the Bible. A lesson in the form of a story is just like play to a little tot. Educators know the value of play in connection with teaching children, and on that idea the *Unity Sunday School Leaflet* is based.

The International Sunday school lesson is presented and explained in an interesting and appealing way. This is followed by a story founded on the lesson, and emphasizing its main point. In addition there is a Bible picture to color, a memory verse to learn, and a lesson thought to be used as a prayer throughout the week.

Begin early to instill in your child a love for Sunday school through your use of the *Unity Sunday School Leaflet*. The Leaflet will be a joy to you as well as to the child. A year's subscription $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Which Way Are You Facing?

If you will keep your face always turned toward the sunshine, the shadows will fall behind you.

The Sunlit Way, by Ernest C. Wilson, will help you to turn away from the shadows of life, and to walk in the light of God's love and abundant blessings.

As you read this book, you will sense the fact that the author's one desire is to help you. It is a friendly book, one that you can read with ease, because of its simplicity and clearness. It is bound in dark green cloth, gold-lettered, and the price is $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Precious Jewels

There were once two sisters, one of whom was amiable and kind, and showed courtesy to a decrepit old woman, a fairy in disguise. Ever afterward when she spoke, diamonds, rubies, and emeralds fell from her lips.

There is a lesson for us in this fairy tale. We can cultivate the habit of speaking kind, helpful words, so that they will be as precious jewels to those about us. The Good Words club will help you to form this habit. Sign the blank below if you wish to become a member.

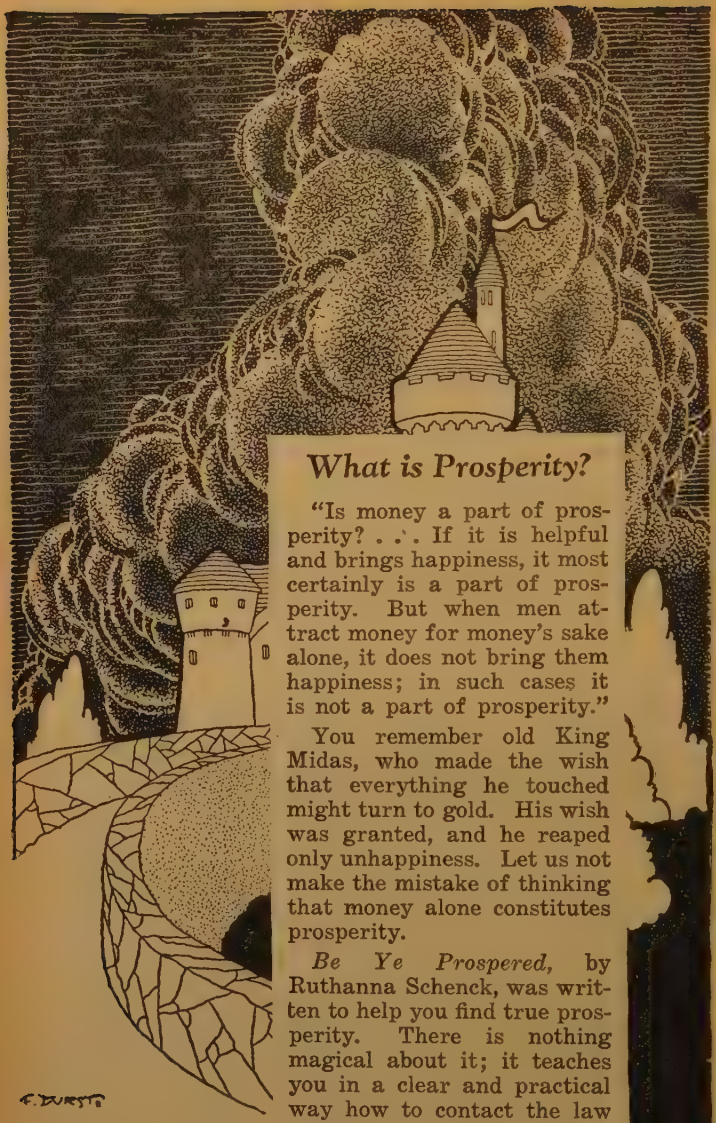
I desire to be enrolled as a member of the Unity Good Words club. I will try to cultivate the habit of speaking helpful words.

Name .....

Street Address .....

City ..... State .....

U-2-30



What is Prosperity?

"Is money a part of prosperity? . . . If it is helpful and brings happiness, it most certainly is a part of prosperity. But when men attract money for money's sake alone, it does not bring them happiness; in such cases it is not a part of prosperity."

You remember old King Midas, who made the wish that everything he touched might turn to gold. His wish was granted, and he reaped only unhappiness. Let us not make the mistake of thinking that money alone constitutes prosperity.

Be Ye Prospered, by Ruthanna Schenck, was written to help you find true prosperity. There is nothing magical about it; it teaches you in a clear and practical way how to contact the law of good, and to reap its benefits. This book comes in a green cloth binding, gold-stamped, and the price is $1.

Unity School of Christianity
917 Tracy, Kansas City, Mo.

UNITY BOOKS AND BOOKLETS

For Beginners		
Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	cloth	1.00
Miscellaneous Writings	French, German	.75
Unity's Statement of Faith		.10
On Healing		
Christian Healing	cloth	1.00
Christian Healing	French $.75; German	1.00
Divine Remedies	paper, $.75; de luxe	3.00
Divine Remedies	French	.75
Heal Thyself		1.00
On Prosperity		
Be Ye Prospered		1.00
Spiritual Law in Business, The		.25
On the Silence		
Book of Silent Prayer		.50
Methods of Meditation		.35
*The Silence		.50
Pertaining to the Home		
Child Unfoldment		1.00
Cook Book, Unity Inn	washable keratol	1.50
Truth in the Home		.75
Inspirational		
Beginning Again		.35
Faith That Removes Mountains	German	.25
Finding the Christ		.25
Finding the Christ	German, Spanish, or Swedish	.25
Heaven Now		.50
Sunlit Way, The		1.00
*Remember		1.00
What Are You?		1.00
Devotional		
My Litany		.10
Truth in Song		.50
Unity Song Selections		1.00
For Advanced Study		
Inner Vision		.50
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
Unity Tract Index		.50
For the Children		
Aunt Joy's Nature Talks		.75
Little Susie Sleep Ears		.75
Love's Roses		.25
Sunrise Calling		2.00
Treasure Box		.50
Wee Wisdom Picture Book		.50
Wee Wisdom's Way		.75
White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

IS IT TIME TO RENEW?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

"Come unto Me, All Ye that Labor and Are Heavy Laden, and I Will Give You Rest."

One of our students writes: "I find this course is the most wonderful that I have ever undertaken. This is only the second lesson, and I can see a great change in myself and in my affairs. My health has improved and I never know what it is to be tired, although I keep a home and sew all the time. This last month I have had almost more than I could do, and I remember the time that I would not have been able to do the work that I have had to do this last month.

"I want to thank you for your wonderful help, and I hope to have more time to give to this study from now on. My next lesson will be longer in coming, because I am called away for two weeks, but I will be giving every moment that I can to this study. This study has made me think, and I hope to be able to express my thoughts more clearly as I continue to study and apply these truths."

"Ask, and It Shall Be Given You;
Seek, and Ye Shall Find; Knock,
and It Shall Be Opened unto You."

CORRESPONDENCE SCHOOL DEPARTMENT.

INTO ALL THE WORLD

"Go ye into all the world, and preach the gospel." This injunction of the Master is being carried out by our Silent-70 department in its work of sending free Unity literature to all sorts of institutions in foreign lands. The following letters are fair samples of what we receive continually:

Leper Colony, Philippine Islands—We have the pleasure to acknowledge receipt of your letter and the literature that you so kindly sent. I have placed these books and magazines in the library for those lepers who may desire to read them. Thanking you warmly for the offering of your kind services, which we greatly appreciate, I am . . .—(Signed) *Chief of the Colony.*

Hospital, Australia—Many thanks for the little periodicals sent monthly by the Silent-70 department; I am glad to receive them and I hope that you continue to prosper greatly in your work.—(Signed) *Sister-in-Charge.*

Bible Society, Madras, India—I have the pleasure to acknowledge your kind offer to send your publications gratis. I have looked through parts of the literature and appreciate it very much. Please convey my thanks to the person who made it possible for you to make this offer.—(Signed) *Secretary.*

For the Advanced Student of Truth

We Suggest

TALKS ON TRUTH

by

Charles Fillmore

SOME CHAPTER TITLES

How Microbes Are Made
Ye Must Be Born Again
The Development of Divine Love
The Restoration of God's Kingdom

These and nine other interesting chapters make up the contents of *Talks on Truth.* Each chapter presents an important phase of Truth. Quoting from the first chapter:

"Anger, jealousy, malice, . . . produce living organisms after their kind. . . . If you have said, 'I hate you,' there have been created in your atmosphere hate germs that will do the work for which you created them."

A thorough study of this book cannot fail to bring you nearer to the kingdom of heaven. It is published in paper cover only.

Price, 75 cents

Why Postpone Prosperity?

REFERENCE USE ONLY
BAKER LIBRARY
CHRIST MEMORIAL UNITY CHURCH

God's will for you { *Peace* *Health* *Plenty*

Claim these good things now. They come from a deep consciousness that you are a child of God, and have access to His infinite abundance. Our Prosperity Bank plan helps you to increase that consciousness, and to share it with others. Perhaps you would like to send *Unity* magazine to friends who need inspiration and encouragement. You will find it easy to do so by way of the bank plan.

When you order a Prosperity Bank, Silent Unity will begin uniting with you in prayers for your prosperity. With the bank you receive the wording of a prayer to be held in daily meditation, in coöperation with Silent Unity. Drop a coin in the bank each day for seven weeks, and then send us your savings together with the names and addresses of those to whom you wish *Unity* magazine sent. For three subscriptions save $4.50. The blank below is for your use in ordering a bank.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and request Silent Unity to give special prayers for my prosperity.

Name .....

Street Address .....

City ..... State .....

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